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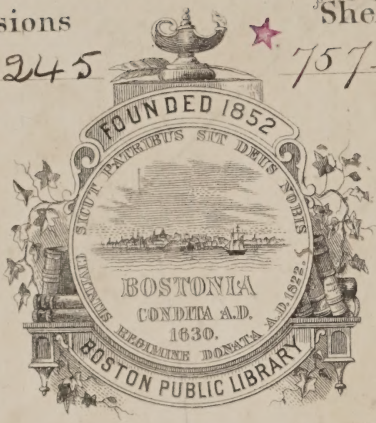

Received Jan. 1, 1887.

REPORT

OF A

COMMITTEE OF THE CHURCHES

ASSOCIATED IN THE

BOSTON QUARTERLY CHARITY LECTURE,

PRESENTED DECEMBER 7, 1884.

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BOSTON:
JOHN WILSON AND SON.
University Press.
1885.

At a meeting held Dec. 2, 1883, of the Committee of the Churches associated in the "Boston Charity Lecture," it was voted that Messrs. Alexander S. Wheeler, Rev. Rufus Ellis, D.D., and Dea. Frederic D. Allen be a Committee to consider the claims of the Brattle Street Church to a participation in the funds distributed among the several churches at this Lecture, and also the whole subject of this Charity, the various bequests, and the methods of dividing its proceeds among the poor that have at various times been in operation, and to report at a future meeting.

A true copy. Attest:

John Capen, *Clerk.*

Boston, March 24, 1885.

Boston, Dec. 7, 1884.

At a meeting held in the New South Free Church this evening, after the Lecture, the following Report was presented by Mr. Wheeler, Chairman of the Committee; and on motion of Mr. Merrill, it was

Voted, That the Report be printed in pamphlet form, for circulation in the churches, previous to the next Lecture, the expense to be defrayed from the proceeds of the coming year.

A true copy. Attest:

John Capen, *Clerk.*

Boston, March 24, 1885.

PUBLIC LIBRARY OF THE CITY OF BOSTON

REPORT.

THE Committee appointed by the representatives of the churches connected with the QUARTERLY CHARITY LECTURE, to consider the right of the Brattle Street Church to participate in the fund, and also the whole subject of the charity, the various bequests, and the methods of dividing its proceeds among the poor, beg leave to report.

This charity, now called the "Quarterly Charity Lecture," commenced in a very modest way about the year 1700, and was originally called the "Charity Meeting." The "Meeting" was held at private houses until March 3, 1739, on the first Sundays of March, June, September, and December, and was continued to be held quarterly until 1860, with the exception of the period from March 7, 1775, to December 6, 1776, owing to the occupation of Boston by the British troops, and of September 6, 1857, owing to repairs in progress on the Old South Church. In the year 1860 an annual lecture was substituted for the quarterly lecture, which has been continued until the present time.

The records of the charity commenced March 6, 1719, and have been regularly kept from that time until now. These records, while giving the date of every lecture, the place where preached, the name of the preacher and the text, and the amount collected, are otherwise very meagre.

The first page of the record contains the following recital: —

"This Book belongs to the Charity Meeting that has been kept in the evening of the first Sabbath in March, June, September, and December, at which time there is a collection made for the poor of the town, most of them being aged widows. This meeting was formerly kept at Elder Bridgham's house for many years, after his death removed to his son Henry's, from whence it was removed to Dea. Williams's. Before which time, those ministers that preached were desired promiscuously as they could be obtained. But now it was thought proper to desire the settled ministers in Boston in their turns to give a sermon on this occasion. The texts preached from are hereafter entered down, also what is collected, and to how many persons distribution is made."

The record gives the number of persons to whom the amount collected was distributed until 1745. From that date there is no record nor intimation in the record of the number of persons receiving the proceeds of the collection or the mode of distribution, until March 4, 1792, when, at a meeting of the deacons of nine churches, it was voted "that the money collected at the Quarterly Charity Lecture be divided as follows: —

	Shares.
"New North Church	2
New Brick Church	1
Brattle Street Church	1
First Church	1
Old South Church	1
West Boston Church	$\frac{3}{4}$
Federal Street Church	$\frac{1}{2}$
New South Church	$\frac{3}{4}$
Hollis Street Church	1"

But as to whether there was any agreement or understanding as to the class of persons who were to participate in the shares, we have no information.

June 7, 1818, a committee was appointed "to obtain from the several societies who are associated in this Lecture a statement of the number of poor pensioners respectively

belonging to them, to whom this charity is distributed, with a view to ascertain if any alteration is proper to be made in the present rate of distribution."

In the following September, the Committee reported the number of pensioners of each church, — the whole number being 264, and there being nine societies. The number of poor pensioners, of course, varied in the different societies; and to make the amount for each pensioner approximately equal, the whole amount was divided into nine shares. Some of the societies received one share, some a fraction of a share, and some a share and a fraction of another share.

December 6, 1835, a vote was passed, that "each church of the nine churches" report to the Secretary the number of its respective beneficiaries, for the purpose of determining whether a new apportionment be expedient. These reports showed a considerable difference in the number of beneficiaries in each church from the number of "poor pensioners" in 1818, and a new apportionment of the shares was made.

December 1, 1860, another apportionment was made, after inquiry of the nine associated churches "of their actually permanent poor at the present time."

At an adjourned meeting held February 10, 1874, it was voted to divide the income of the funds equally among the associated churches; and at the same time the New North Church, being on the eve of dissolution, was dropped from the list, leaving eight churches associated in the charity. From that time until now, the annual income has been divided in equal shares among eight churches, viz.: —

First Church.	Arlington Street Church.
Second Church.	Hollis Street Church.
Old South Church.	West Church.
Brattle Square Church.	New South Church.

Until 1783 the income of the charity was derived wholly from the collections made at the close of the lectures. In that year Deacon Thomas Hubbard gave by his will, proved in the same year, two hundred pounds to the deacons of the

Old South Church, the interest thereof "to be paid into the charity-box of the Quarterly Charity Meeting so called."

August 26, 1796, Rev. Peter Thacher wrote to the Rev. Dr. Eckley that a person had put into his hands three hundred dollars to be deposited with the minister and deacons of the Old South Church, the interest to be added annually to the collection of the "quarterly meeting held at the 'Old South' for the benefit of the poor."

After the death of the Hon. Jonathan Mason, it was made known that this contribution was made by him.

The Hon. William Phillips, by his will, proved in 1804, gave to the deacons of the Old South Church in Boston one thousand dollars "in trust, for the purpose of applying the interest thereof at the December Quarterly Charity Meeting, for the benefit of the poor."

February 3, 1808, at a meeting of the Thursday Evening Charitable Society, it was voted, that one third of the capital of the Society be transferred to the deacons of the Old South Church, "for the special purpose of distribution of the interest with the other income of the funds established for the continuance of the Quarterly Charity Meeting." The third part of the capital appears to have amounted to six hundred dollars.

Samuel Salisbury, who died in 1818, left by his will to the deacons of the Old South Church four shares of the Boston Bank for this charity. These funds are now held by the deacons of the Old South Church, and amount to four thousand dollars.

Madame Sarah Preston, who died in 1813, by her will left the residue of her estate to the deacons of the New South Church, the income of the same to be added to the collection made at the Quarterly Lecture in Boston, and appropriated forever to the relief of the poor. This fund is now held by the deacons of the New South Church, and invested in bank stocks amounting at par to eighteen thousand dollars.

For many years the amount of the collections at the Lecture has been inconsiderable, and nearly the whole of the

sum available for distribution has been derived from the income of the invested funds.

The Committee do not find that there were ever any written articles of association of the churches united in this charity, or that there was ever any formal agreement as to the mode of administering the charity. It appears to have originated in a simple desire of some benevolent persons, moved by the spirit of Him who went about doing good, to relieve the necessities of the poor; and the mode of doing this has been changed from time to time, as circumstances have changed. The Committee are therefore of opinion that it is perfectly competent for the churches associated in this charity to make such disposition of the funds as they shall deem will, in the highest degree, carry out the pious intent of the donors to contribute to the relief of the poor, always bearing in mind that, at the time the various bequests and contributions were made, the distribution was in small sums to a considerable number of persons.

As to the right of the Brattle Street Church to participate in the fund, it appears that the Brattle Street Church has for many years ceased to have any active existence as a church. Its minister resigned the pastoral office in 1876, the church edifice was sold in 1881, and since then there has been no meeting of the church as a religious organization for any religious work. There is certain property belonging to the corporation, and an annual meeting is held at which legal officers are chosen. This is evidently done to preserve its corporate existence under the law, on account of the property above referred to. The surviving deacon of the Brattle Street Church has for some years received one share ($\frac{1}{8}$) of the income of the fund of the Lecture, and at the present time the whole amount is given to one person, who lives in the southerly part of the city, and attends one of the churches there.

In the judgment of the Committee, the Brattle Street Church, whatever may be its legal status as a corporation, is not now entitled to share in the income of the fund.

Whether it would be wise to discontinue the present Lecture, and make any disposition of the invested funds different from that in which they are now held, are not matters referred to the Committee, and on which they express no opinion.

A. S. WHEELER.
RUFUS ELLIS.
FRED. D. ALLEN.

May 23, 1884.

"Dr. Barnardo's Homes for Destitute Children,"
Stepney, Limehouse, & Bow, E.; Ilford, Essex; Hawkhurst, Kent; Gorey, Jersey; & Ontario, Canada.

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Chief Offices: 18 to 26, Stepney Causeway, London, E.

1st December 1884

Dear Sir,

I have but just returned in safety, through God's goodness, from a four months' visit to Canada, undertaken in the interests of the Work among Destitute and Orphan Children under my care.

I cannot here attempt any description of my experiences in that country, or of the results so far as our Work is concerned, but I am sure it will be a cause of unfeigned thankfulness and gratitude to God, in the hearts of all who have helped me, to know that of the many hundreds of boys and girls sent to Canada and placed out in life there during 15 years, (500 during the past 3 years) only

only four boys have failed, and of these two are now doing better; while not one girl out of the large number emigrated is known to be living other than a respectable, virtuous and illustrious life. Very many boys and girls are living as Christ's servants, and my heart was filled with joy on visiting family after family where our youngsters were, to hear of the reality and thoroughness of their Christian career.

I hope in the pages of Night and Day, and by other means soon to give a fuller account of what befel me.

Meanwhile with the dark and cold days of winter before us, we propose to continue, by God's help, our blessed work of rescuing from peril, suffering and shame, the Little Orphan or Destitute Children who still throng the streets of our four-million-peopled-city.

Will you not help us by prayer and by your offerings of love to carry on this work for the Lord Jesus?

I am sorry to learn that during a portion of my absence the daily receipts very seriously declined, so much so

indeed

indeed that our Treasury is today quite empty. I feel that many who have for years so generously & lovingly held up my hands will be grieved to hear of this, and will desire to send immediate help.

With great pleasure I enclose for your acceptance a little Narrative of our Girls' Village Home, from the facile pen of my dear fellow-labourer, the Hon. Secretary.

May the good Lord use it to quicken your interest in and practical sympathy with my poor "bairns"!

I am, Dear Sir,
Your obedient servant,

Thos. J. Barnardo.

P.S.

I enclose an addressed envelope for reply, but donations may be sent to our Treasurer, W. Fowler Esq^re, M.P., or to any Member of our Committee.

P.O. Orders should be made payable only at the G.P.O., and should be crossed (as cheques are) "London & South Western Bank Bow Branch".

An acknowledgment of every gift will be sent by return of post.

3

Price Sixpence per dozen.

MY COTTAGE:

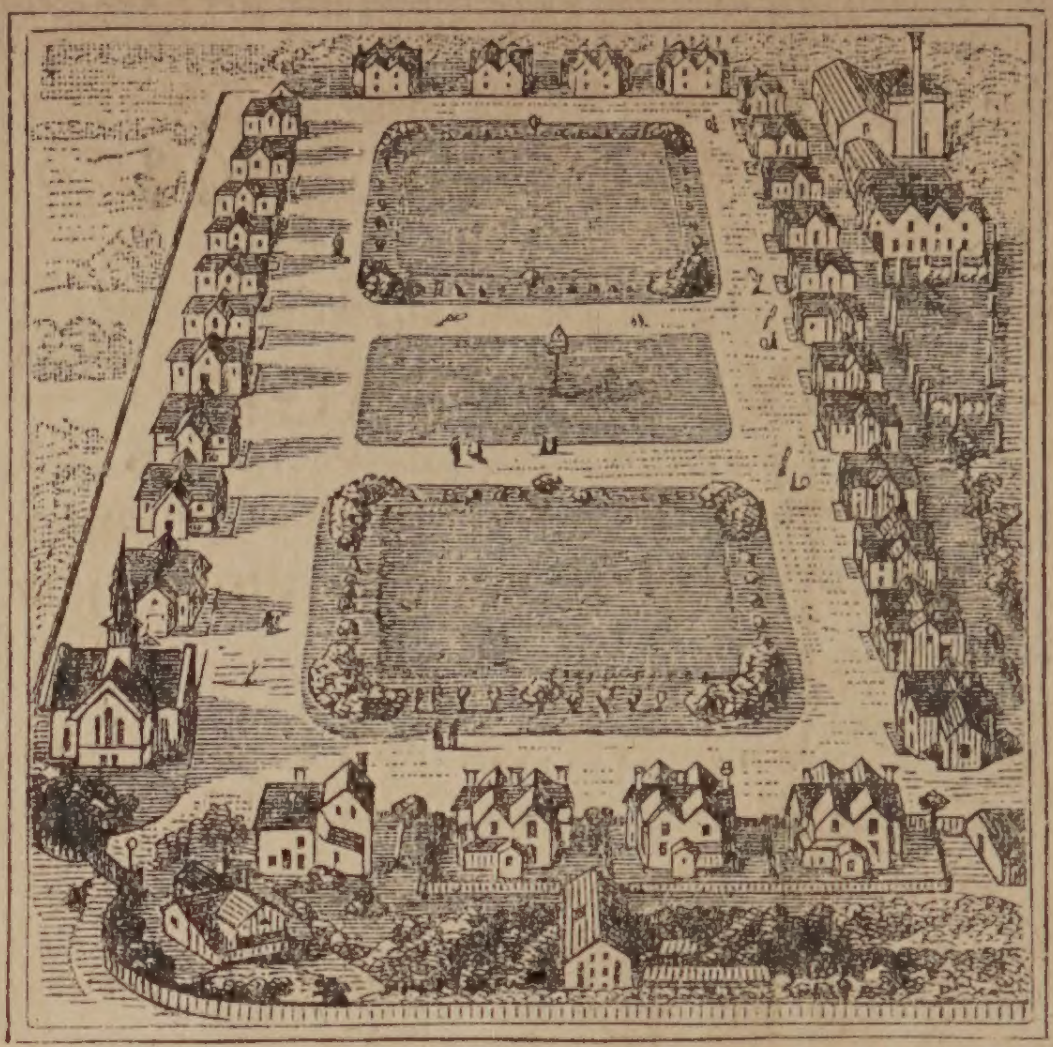
A Story of Dr. Barnardo's Village Home for Orphan and Destitute Girls.

BY A LATE

"HOLIDAY MOTHER."

One of the 30 Cottages in our Girls' Village Home.

LONDON: J. F. SHAW & CO., 48, PATERNOSTER ROW, E.C.,
And at the Office of the "Homes," 18 to 26, Stepney Causeway, E.



A Bird's-eye view of the VILLAGE HOME *for Little Girls, Barkingside, Ilford, Essex, where "My Cottage" is.*

COMMITTEE.

Chairman: S. GURNEY SHEPPARD, Esq., 28, Threadneedle St., E.C.
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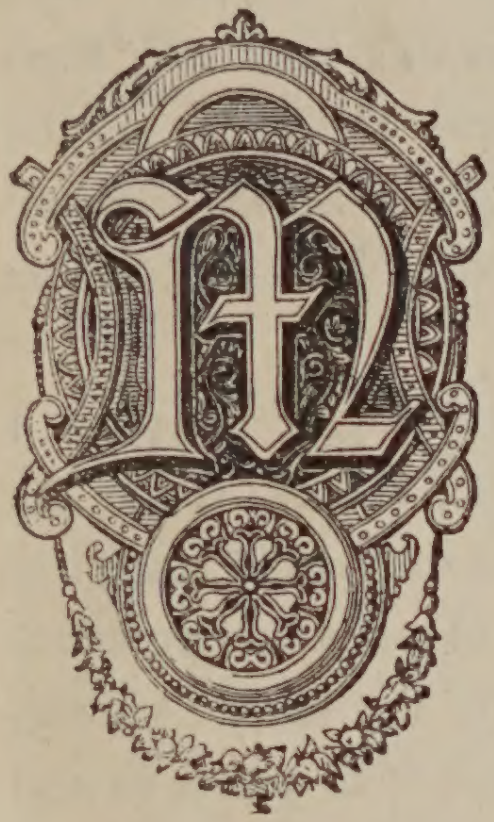
MY COTTAGE:

A Story of Dr. Barnardo's Village Home for Orphan and Destitute Girls.

CHAPTER I.

Introductory.



MY acquaintance with it began on a pleasant May evening a year or two ago, when I arrived at the door of Bluebell Cottage, having undertaken, without in the least knowing what would befall me, to give a month's help there, by taking the place of its "Cottage Mother" during her much needed summer holiday.

I knew of Dr. Barnardo's good work generally, as do the thousands more by whose free benevolence its many-handed machinery is kept going. I knew that already it had rescued many a forlorn street boy, when, on a snowy night some thirteen winters ago, a poor, shivering, homeless child knocked at the door of the BOYS' HOME, Stepney Causeway, and asked whether they took in "little gells;" and I knew that not only was this poor waif sheltered, but her coming was the germ of the "Village" which now gives *home*, with all its blessings, to some 600 girls, more or less like this one.

But of the ways and working of the place I was in profound ignorance; indeed, it was the desire to learn about it as only experience can teach which had led me to offer this personal help. In reply to my offer the Lady Superintendent had written to me, "If you love and can control children, have good health, and know how to keep house, there is no reason why you should not succeed."

So that altogether, and none the less perhaps for the serious proviso thus laid down, it was with some trepidation that I stepped into the modest little dining-room of Bluebell Cottage, where fourteen or fifteen girls of all ages, down to the "baby," a tiny trot of two years, stood waiting my arrival.

The Village is made up of thirty such cottages, and they form, with the governor's house, a large enclosed rectangle of about thirteen acres. Each cottage is also separately enclosed in its own little garden and courtyard. The middle of the square is a wide, pleasant space of grass and shrubbery, and at the back are a schoolhouse (used also at present for worship), a residence for lady workers, farm buildings, and a large steam laundry, where the whole of the work in that department, for boys and girls, is done.

But at its commencement the GIRLS' HOME was no such little township, only a big household of fifty or sixty children, gathered under one roof. As it grew, however, the evils

inseparable from having a large number of such girls together were apparent and serious; and the idea was suggested, and gradually took its present form, *of grouping them into separate families*, each with its home life, and its own presiding lady as cottage mother. The control of the "Mother" over her household and its internal arrangement is undisputed, and her aim is to train the girls in ways of goodness and practical usefulness, more especially for domestic service. The general discipline is wonderfully good, obedience is the law of the place, and while there is ample room in every cottage for motherly self-sacrifice, there is also much need for firm-handed rule. The cottages are most of them special and separate gifts, each one having its name and story on a memorial stone in the front. For names, the flowers prevail—Myrtle Cottage, Lily, May, Rose, Daisy, Woodbine, Hyacinth, Honeysuckle, Heather; while again Eton, Halifax, Beehive, Cambridge, Bath, tell of the fancy of the donors; the whole thing

being superintended by a governor and his wife, resident on the spot.

But to return to my particular cottage, my first day or two's experience in which was somewhat bewildering, and brought me vague and comical suggestions of Gulliver in Liliput, or the rhyme of the old woman who lived in her shoe. For, imagine a household composed of a dozen small servants, for the most part intent on doing as little work and making as much commotion about it as possible !

Let me describe a day.

Most well-regulated families are tolerably undisturbed until seven or eight o'clock in the morning, but mine is astir soon after half-past five, and by six the work of the day begins with a will.

After an hour's incessant and ever varying combination of noises, I hear, punctually at seven, the voice of my "kitchen girl," a trim little maiden of fifteen or so, calling "Order !" Her work, the preparation of breakfast, is done, and soon there is a lull, which tells that

porridge, with milk and slices of bread, is being discussed. At half-past seven I join them for prayers, conducting a simple morning service, in which they take part intelligently, for they are well instructed in Scripture, and their hymn-singing is very sweet. Then the swarming and the work go on again, breakfast having been served for me, like all my meals, in a cosy little parlour, sacred to the "Mother's" use, and central to the rest of the house. But I do not get much quiet for it; the sense of holding the reins and having to use them is not long absent. One need be watchful and wide awake to have all these children well in hand.

By a quarter past nine the housework for the day—scouring, scrubbing, washing, and cleaning—is for the most part done, and out of what appears hopeless confusion the small servants now emerge one by one, clean and tidy for school. The delightful hush as the last pair of feet scamper away is something to be felt rather than described. One girl only

remains in charge, the "kitchen girl," who goes on quietly alone, and I am free to take breath and enjoy my letters, which arrive at this opportune moment.

But the respite is short—a chorus of claims arises—the morning's work wants inspecting, and delinquencies come to light at every turn, in proof of which a various assortment of tokens, gathered on my tour of the house, waits the return of the delinquents. Then the preparation of dinner demands my culinary powers. The bill of fare, though simple enough, and confined to one course only, needs contriving and preparing according to the housekeeping resources at my disposal for the day, and unfortunately my steady little maid has no ambition to be a cook. Morning school is over, and the early dinner hour at hand, while yet there has scarcely been time to do more than look around.

However, when dinner is over and they disperse for school again, I claim a little leisure to write a letter or exchange a friendly call—

afternoon tea in pleasant coteries among the "mothers" is the order of the day, and the strain of the cottage work is relaxed.

But soon each busy hive is full again; the third and last meal is over, and the evening hymn goes up sweetly from every home—after which, baby having being carried off and disposed of by her own particular little nurse in true motherly fashion, we settle down to patching and darning, with reading, singing, or quiet talk the while—though sometimes night school, an evening service, and now and then a simple entertainment calls away the elder ones. As a rule, however, bedtime for all comes early, the elder children taking the care of the younger ones; soon after eight o'clock every little bed has its sleeper, the day's responsibility is over, and I am so far free. Moreover, I have little thought to take of bolts and bars; we do not believe in them, for there is nothing to tempt an intruder; indeed the social arrangements of our community are, after all, most like those of a big family, and give an

impression of simplicity which is refreshing in these conventional times.

My story of a day has not told all. The successive claims of each child on the "Mother's" guidance, and discipline, and anxious care; the various tempers to be subdued; the duties to be faithfully exacted, which might often so much more easily be done by one's self; the wardrobes to be replenished or repaired; the incessant demands of all kinds to be met,—in fact the *mothering* of these children in all the blessed meaning of the word, is no easy task.

But though an arduous undertaking, it is pleasant and fruitful. "Little Mary" * is not the only reclaimed wanderer who has rewarded the patient, daily care and nurture given in this quiet spot. Spiritual forces are at work, and though the material to be worked upon is sinful nature—and here a

* See Story of "God's Little Girl," by Miss Ellice Hopkins, reprinted from *Good Words*.

nature which has struggled up through terrible disabilities—these forces produce a marvellous result. Directly a girl is admitted within the circle of the village life, a better, purer atmosphere surrounds her, and one in which her old ways of thinking and acting must needs subside if they do not disappear; a bad word is not often heard, and anything like a vicious outbreak is a rare occurrence. One realizes here how much surroundings make us what we are; and terribly perplexing questions arise as to personal accountability, transmission of guilt, and such like, till one longs for the time when every life shall stand out fairly adjusted, and dealt with in the light of eternity, by a tender and impartial hand. But there is little leisure for these musings; besides which, a practical outlet for them, and a storehouse of strength for the work itself, are provided in the daily prayer meeting, where the workers often find the secret of power.

The Village has had its special "times of

refreshing" too, when many hopes were raised as one after another the children seemed by manifest signs to prove that they had been "born of the Spirit." Only their future lives can attest this; but at least they are all lifted up into possibilities of salvation, both for this life and the next, to which otherwise they might have been utter strangers.

For it must not be thought that temporal possibilities in the great work-a-day world are forgotten. They get a thorough elementary education under the Government Code, by a staff of certificated teachers, many of the older scholars being employed at the same time (as half-timers) in laundry, house, or needlework; while every girl, after leaving school, receives special training in one or the other department, according to her choice and aptitude, before being sent out, well equipped, to fight life's battles for herself. Their ways of thrift and economy would sometimes rejoice the heart of a careful housewife on the look-out for an "old-fashioned" domestic.

"Not too much milk, only two mugfuls!" was the instruction I heard given by one girl to another, rather younger, who was deputed to the business of getting tea.

"But, Mary," I suggested in passing, "we are well off to-day; might not the milk-and-water be extra good?"

"Oh, no, mother, they don't want it; and *we like to have plenty left.*"

"There's one good thing," said a small housemaid in short frock and pinafore as she brought me, with demure satisfaction, the result of a simple lesson in brightening table-glass,—"now there needn't be any more dirty water-bottles!"

At another time on a cold winter night, when two or three of my older children were required at school, I took pains to have a bright glow of cinders left for the warming of cold feet and fingers before going to bed; when, to my dismay, Mary proceeded, on the instant of their arrival, to rectify my mistake with evident amusement, by raking out every

vestige of my careful fire, saying they didn't want it; they were not cold, and she must prepare for the morning work!

The girls' dress, while sufficiently varied, is a delightful contrast, in its quiet neatness, to the cheap finery which abounds. I returned from a "hat-trimming party" one afternoon, just before the much-looked for anniversary at Exeter Hall, my arms laden with the pretty white straw hats, large and small, each with its trimming of dark, narrow ribbon, a band round and two bows in front, for "our cottage." The arrival was hailed with as genuine delight as that of any West-end milliner's box, and after every hat had been "tried on," the owner of the largest remarked triumphantly, "Well, they can't say as how the VILLAGE HOME girls are not in the fashion now!"

Have I made a picture of an Arcadia, and with children perfect? Alas! that will not do for sober truth. Many a sullen look, and quarrelsome speech, and blundering performance disappoints the most patient efforts and

the most unwearied teaching; it is "precept upon precept, line upon line," with a hundred failures in a day. If done merely for pay, were this ever so high, it would be hard work indeed; but being voluntary, as it is, and being so truly work for the Master, it is, I repeat, full of blessing, work in which she "that reapeth receiveth wages, and gathereth fruit unto life eternal."

CHAPTER II.

Concerning Baby Lily and Others.

We did not often talk about old times in "My Cottage." Manifestly it is best that the children should forget as much as possible the surroundings from which they came. But what I knew of these surroundings often enabled me to deal with my charge more discriminatingly, and to bear with them more patiently; and I think, if those who help us from outside could know more of the history of our rescued little ones, they would feel

increased interest in a work that is theirs as truly as ours, if not in the same degree.

This is why I have undertaken to write the story of My Cottage, though I am sure at the outset that the story itself will still remain, to me at least, far better and more full of thrilling interest than the telling of it can possibly be.

At which end shall I begin?

There was our one-year-old baby Lily, with chubby cheeks and bonny brown arms, and blue eyes as big and guileless as a baby's should be.

She was brought some eight or nine months before by a lady whose work lies, and whose self-denying devotion enables her to live, among the poor outcasts of Ratcliff Highway and its neighbourhood. One of these is the mother of our baby Lily. Every effort was used to induce the woman to abandon her sinful course, and to make the child a link between her and her lost purity, but in vain; and when she voluntarily left go of the friendly

hand stretched out for her rescue, and sank again into the awful gulf, the little one was snatched from the wreck, and taken into the shelter of our VILLAGE HOME.

Just after the baby came—and her arrival made a wonderful difference in our cottage life—the governor knocked at my door on a gusty afternoon in spring, bringing me, as he said, "a good specimen of the raw material" on which to try my skill. She reminded me somewhat of Topsy, of world-wide fame, only that her face was not black but ruddy, and with a fresh, clean look, to which I suspected it had not been well used. But the low forehead, with its overhanging sandy hair, the large cheek bones, and the dull, *unlighted* eyes, which yet wore an unmistakably sinister expression, did not tend to make it a promising face. The girl looked strong and healthy, however, and she wanted to come, the governor said—"wanted to learn to be a servant." As he left us he gave me a letter from the lady who had been the

means of her introduction to the Homes, but this I resolutely put aside unread, that we might make acquaintance to begin with on neutral ground. "Biney," she told me she was called, but I chose her full name Sabina, thinking the change might help us in beginning the new life. She must have been about thirteen, and she soon proved herself, even among our rescued ones, the lowest of the low. She bolted her meals as an animal would do, and whenever the chance offered, would go about the house barefoot, taking little account of the ways of civilized life.

But I think what troubled me most was the ready lie on her lips, the glib assent to everything to which she reckoned it politic to say "yes." She did not know her letters, and when put with the infant class at school, revolted at once, so I kept her to work at home and taught her between whiles.

When at last I opened the letter, its contents did not take me altogether by surprise.

* *

Biney had grown up at large, almost like a wild thing, surrounded by depravity, among the slums and back alleys of a country town. She was the youngest child in a half-gipsy household, who lived, by hawking and otherwise, in odd ways, most of the members of it being well known as "troublesome" to the police. As the youngest she was left day after day to her own devices, because this was less effort than training her to earn a living. Her friend told how Biney would lie, and pilfer, and swear, and even, on occasion, get drunk too, and how she was the playfellow and companion in mischief of all the rough boys in the neighbourhood. To leave her alone any longer, the letter said, was certain and terrible ruin, but there seemed hope that, if taken at once, she might yet be saved.

Owing to her vicious propensities, admission had been sought in vain to more than one Home for her, and appeal was made to ours as a last resort. Poor Biney! I looked at

her as "a brand plucked out of the fire," and asked, Will she yet be saved and kindled as a light for God? One thing about her I knew beyond all doubting, and it often encouraged my hope and effort, "It is not the will of your Father who is in heaven that one of these little ones should perish."

But there were girls in My Cottage on whom I could look with thankfulness and some assurance of hope. Their daily life was an answer to the question, Does our work pay? Is it worth while? My little parlour-maid and "afternoon girl," Clara Benson, was one of these. I think her modest appearance and deft, quiet ways, would attract most people, as they did a lady, who, coming one day to see our Village before returning to her home in Canada, asked significantly to be allowed to know "when that child is ready for service."

But Clara will want a year more at school even yet, for she scarcely knew her letters when she came, two or three years ago, and

has only now passed the second standard. She was about thirteen then, and, thank God! was still simple-hearted and guileless, though *how* she was so is a mystery, almost a miracle.

She is an orphan, but was kept after her mother's death by her step-father, one of the abandoned foreigners about Chatham Dock-yard. The man kept her to get her earnings. She was sent out to sell watercresses from morning to night, and would sometimes bring home as much as three shillings a day. But he had almost better have turned her into the streets, for he brought her up in a hotbed of vice, where stealing and fighting were every-day incidents, and where, in their one room, bad men and women came and went, both by night and day. "And we had a lodger, a soldier, with one leg," she told me; for I relaxed the rule in her case, and listened one evening to her story. "He helped father at the boot-making, and of course there wasn't anywhere for him to sleep except in my bed."

The story of her watercress selling is brighter, and might serve as a framework for another such a poem as Mrs. Sewell's exquisite tale of brave little *Nelly*.

"I used to get up at four," said my little maid, "and get my cresses washed, and be down at the dockyard gates ready with them, before the 'early men' came at half-past five. Several of us went selling cresses there, and a kind policeman used to look after my basket while I was waiting. Sometimes I dropped asleep, and when he woke me up my cresses would be sold, and the money for them put in my basket. Then I had to go home and fetch a fresh lot to sell in the town," and so on till all the stock for the day was disposed of.

If she failed in this she got hard words and harder blows, till even the neighbours were indignant, but dared not interfere. School was not thought of for her, except now and again a Ragged Night School, to the kind teacher of which she owes it that she is here. For a long time the step-father reso-

lutely refused to give her up, but at last it seemed that her very simplicity and unaptness in evil angered him, and after "threatening to murder" her if she told of some specially successful piece of thievery, he let her go. I often wish that her unknown friend, whose humble but persevering efforts have resulted in such a blessed soul-winning, could see Clara now, for that she *is* won into the fold of the Good Shepherd I thankfully hope on the evidence of her daily life of simple obedience and faith.

Quite different was the story of little Mattie Pennard, whose demure speech and correct ways told from the first of careful home training. She was the child of a God-fearing couple, very poor, but with a character for integrity and goodness that no gold could buy. Some time before, however, the father had been struck down and carried away by sudden illness, probably the result of exposure in his labourer's work. The young mother, left with three helpless little ones, succumbed at once to trouble,

and is now, with reason lost beyond hope of recovery, an inmate of the nearest county asylum. There are no relatives able in any degree to maintain little Mattie, who, had she not fallen upon some such cosy home as our cottage life provides for her, must inevitably have been relegated to the workhouse.

CHAPTER III.

"First the Blade, then the Ear."

All the children in My Cottage learnt to knit. Knitting was an untold blessing there to me, too. Many an indignant impulse, roused by blundering stupidity, or dogged sullenness, or slovenly unfaithful work, have I knitted away into sock or coverlet, and many a quarrel among themselves has been dropped and forgotten in the patient picking-up of the refractory stitch.

Cottage life is a good school for patience; it is the *sine quâ non*, the one thing needful,

for every day. It is needed not only when the toast is tough as leather, though the young cook has been told over and over how to make it, and what to do with it when made, nor when the favourite little ornament or piece of crockery has mysteriously "come in two" in unskilful hands, but still more when the stubborn temper is proof against every solvent you can bring to bear on it, or the insolent tongue, taking fire at the lightest friction of adverse circumstance, blazes into hot and angry speech.

Then the labour of months seems to go for nothing, and the only refuge from utter discouragement is to remember what doubtless the pitiful Father in Heaven never forgets, that "an enemy hath done this"—an enemy who has had a fearful start in the race, and has carried on until now his dark work unchallenged and unhindered.

Kate Simpson, my best scrubber and most capable girl for house work, was specially trying in this way. It sometimes seemed almost

as though the evil one had gained possession in her for the time. Many a battle have I fought, not against but *with* her, on behalf of her better self. She has stood at my side by the hour together, unbidden, too unhappy to go, and too defiant to yield. But the evil spirit always took flight at last, leaving Kate subdued and penitent before Him who receiveth sinners. And the battles became less and less frequent, so that I could thankfully realize in her whole conduct the fact that she was steadfastly facing her enemy, and honestly taking sides against the spirit of evil that must otherwise have wrecked her life.

It was worth more than gold to me when, one evening, as she stood waiting to do me some slight act of service, she said, with quiet intensity—she is not a child to make speeches —"Oh, mother! you *have* done me a lot of good."

Kate has not come out even yet as I would like into Christian profession. My girls were, I sometimes feared, tardy as to this. Yet I

hoped, at least of the elder ones among them, that they were intelligently *with me* in the effort to lay a solid basis of *character*—faithfulness, integrity, and sound principle, without which religious emotion is surely insecure, and conversion itself unsatisfactory.

I am not likely soon to forget the arrival of Gertrude and Norah Macey. We had just got through Saturday morning—the time when the hundred and one difficulties of cottage life culminate—and, having brought my little company well out of the fray, and disbanded them for the weekly holiday, I retreated wearily to my promised enjoyment of solitude and afternoon tea. A knock came at the door, and two young strangers presented themselves, whose faces and whole appearance told of a recent acquaintance with "the streets." They were new children, and this was their appointed destination.

My heart sank within me at sight of them. They were dressed in mourning, such as it was, but the dangling crape finery and the

flimsy ill-fitting garments, together with their rough, uncared-for appearance generally, told the well-known tale. They were the genuine material, and being ready to my hand there and then, and, moreover, of a kind not to be put aside till a more convenient season, there was nothing for it but to set to work. So I suggested a bath by way of beginning, at which the younger child put her knuckles to her eyes and began to cry lustily, her elder sister explaining that "Norah didn't like water." The application of it was evidently not a customary sensation. The bath over, however, the cottage—or, at least, those in it who could sew—turned into a "Bee" for the occasion. Our stores were overhauled. This garment was patched, and the other lengthened or remodelled, till before night the new comers were presentable, for the Sunday at any rate, as members of our little community, and the cottage had vested rights in them which were no bad security for their good behaviour as well as their kind treatment.

Great events sometimes happened to break the round of our quiet life. Among these were the visits of relatives—the mother, if there was one, often a poor widow, whose day's earnings were foregone to see her child, bringing always besides some treasures by way of a present—cakes, or doll, or picture; and the big brother or sister, who took evident pleasure and pride, though in awkward fashion, in marking the little one's progress.

"What do you do for a living?" I once asked the brother of one of my girls, a lad of sixteen, small for his age, and with a keen, furtive look, only too suggestive of long shifting for himself, when the fund of conversation with the little sister was exhausted.

"I opens cab doors of nights, after the theatres, in the Strand," he said, adding, in reply to an inquiring look, "Sometimes it's one or two when I get home, and sometimes later."

"And what do you get at that work?"

"Well, ma'am, it's according to the p'lice,

whether they moves you on; sometimes eighteenpence of a night; but it's reckoned begging, and so the p'lice won't let you alone."

Knowing something of their miserable surroundings, I asked, "When did you see your mother?"

"Last week I saw her, a long way off, in Battersea Park."

"And didn't you go and speak to her?"

"No, I didn't," was the decisive reply; "I ran the other way. I've had too much of the strap and the poker to want to see *her*."

Poor lad! he had been left almost to himself since eight years old, without schooling (he did not know even his letters), oftener on the streets, both by night and day, than in the miserable home. He had the street taint, too, for when a situation offered, not hard, and with decent pay, he kept it but three weeks, and then went back to his cab doors. He was at last, however, admitted into the YOUTHS' LABOUR HOUSE (a recently

opened branch of "Dr. Barnardo's Homes") to make experiment of the novel ways of an orderly, well-regulated life; whether too late to win him over to it who shall say? At least, he has heard the Gospel message, and met with Him who "receiveth sinners."

It was some six months after my arrival that a worn, frail-looking woman in widow's dress came to see little Amy Tite, not long before admitted. I left them together, absorbed in one another, and in due time the mother went away, refreshed and rested by her child's simple talk and evident well-doing. But not long after Amy was suddenly summoned; her mother was dying, the letter said, in the workhouse infirmary. We went at once, the child and I, and it was a touching story the poor woman told. Some Gospel truth, newly learnt, had fallen from the little one's lips into her softened heart on that first visit. Convicted and troubled, she had gone away to seek salvation, and found it, with the peace which it brings, in the large Mission

Hall of our EDINBURGH CASTLE. But her strength had failed day by day, and now she lay trustfully waiting for death, with only one anxious thought — that her boy, a little lad of six or seven, might share with the girl the shelter of our HOMES, and "be taught to love Jesus." But a few hours elapsed before she got the assurance that her wish should be granted. It reached her but just in time; her hands were raised in grateful worship, her spirit was set free from its last care, and she passed the same day into the Saviour's presence.

CHAPTER IV.

WEE NELLY: THE LAST OF "MY COTTAGE."

NOT that she was the last to enter it, nor even the youngest; though she is not very old now. My record is by no means exhausted, but it would be more incomplete without her story.

She came to me on a Christmas morning,

bleak and "dour," as the Scotch say, but a time when most folks keep holiday, and when one persuades oneself that even "waifs and strays" are somehow provided for, and do not need taking in.

"Will you do a kindness for me to-day?"

It was the governor's voice, and the question was put doubtfully, as he came in, looking much in earnest.

"What is it?" I asked, well knowing it was no personal favour, but only a share in the blessed work to which we were pledged in common, and in which *Come*, not *Go*, was his watchword.

Whatever it was his heart was in it, and how could I draw back?

"There is a baby girl due here to-day. I want you to go and bring her home, and take her for yourself."

It was not according to my mind. I had been promised a baby *boy;* how could I make room, in heart or cottage, for both, and of all times, on Christmas morning, with snow and

sleet whirling everywhere, and a drive of some five or six miles over the open country to get her !

I felt like claiming a reprieve from the overwhelming invasion, and said so.

"Take her as a Christmas gift, and the Lord will bless you for it," was the reply.

Easy words to say, and my companion, being a man, had not much knowledge of all that was involved in them. Nor had I, then, but I had no cause to be sorry for giving heed to them, and yielding to his request.

It was a pitiful little object that I took into my arms, as the messenger who had brought her so far stepped into a return train, leaving the baby with me. She was said to be just over a year old, but for size and appearance she might have been less than six months. She did not cry at my strange face. Poor little lamb ! tender words and looks of love had not fallen to her lot ; and if troubles are small or great by comparison, she had evidently undergone worse hardships than to be

nestled in unknown arms, wrapped cosily in the warm blanket I had brought.

All the way back her large blue eyes were fixed wistfully on my face—*they* meant more than six months old—and my heart was won to her before I knew it.

But it was when I had her at home that little Nelly's pitiful plight revealed itself. She had been fed on tea from a bottle, milk being too great a luxury; the tea doubtless supplemented by such soothing drops as the poor of our city slums know so well how to use, and so ill as to the terrible effects of using.

The poor little limbs were limp and helpless, and could scarcely be said to have bones in them; there had been no nourishment to make any. The spring and life of a healthy baby were altogether wanting; it was evident that to sit and lie were the only positions she knew. This she would do with scarcely a sound by the hour together if we suffered her, in a sort of negation of life, a flickering of

existence, which must soon have gone out, I think, altogether.

While we let her alone she was perfectly content. *Neglect* was the condition to which she had been used. It was when we tried to set her on her feet, or move her in any way, that she would scream with discomfort and fear.

Yet the wee features were really pretty, and the soft eyes always had the wistful look which they wore on the day she came.

I remember the first smile, not easily won, which broke silently over the little face. Nelly often laughs now, and her quaint little ways have many a time made the others laugh too almost beyond bounds.

She picked up wonderfully in time; she had begun to improve even before I had her, so I learned afterwards from the kind friend by whom she was first rescued.

She was, however, but just snatched from death; for not long after she came convulsions suddenly seized her—twenty-six attacks coming in succession in scarcely more than

half as many hours. It seemed that each must be the last, and I watched night and day, trembling for what would be the end. But she recovered, and by-and-by trotted about bravely, imitating the workers with busy little fingers at scrubbing or trying to sew; and, I hope, if her life is still spared—the poor little flickering life so nearly extinguished—she will not be so far behind other children after all. Her musical powers were the most striking. From the first she would beat time perfectly as the children sang, and it was their music that first roused the listless little soul out of its apathy; then she would catch the refrain of the hymn or the school song, never making a false note.

No one can say Nelly will not be *clever* another day, though strangers who notice the soft, sweet look in her eyes, sometimes say still we shall not save her. They do not know how far we *have* saved her. What is done seems to me so much more than what has yet to be done, that I am full of hope.

"But where are wee Nelly's friends?" asks a critical reader, with tone and manner which convey more than doubt as to the reply. "If she is a child of sin, to take her away from them is to encourage evil, and this must not be."

Supposing the poor young creature, more stupid than wicked, though she is both, who calls herself Nelly's mother were shut up as a thief, the voice of law would declare her unfit to fill the place of mother, and insist on the separation. But there are crimes of which the law takes no account (or only to fence them round with the safeguards of expediency and worldly wisdom!), and from those who persist in them, despisers of God's first principles of righteousness and morality, these little girls must also surely be saved.

Thank God they are often, when so saved, the mother's link to a better, happier life. The thought of the child amid the pure surroundings of our Village Home has before now beguiled the mother's feet to forsake the

dark miry ways she had chosen. Whether it will ever be so in Nelly's case I cannot tell. The helping hand has been given, and if the mother had been willing she also, with her child, might have been long ago brought "safe to land." Even yet we trust this child may be a beacon-light, and ours it is at least to keep that light trimmed and burning.

"The children must be saved!" is our watchword, all theories and objections notwithstanding; saved, that Christ may claim them for His kingdom; saved, that they may *save others*. How important then it is that the agency at work for the rescue of these children, which has had for so many years so much of the Divine blessing, shall not now be hindered, and its usefulness impeded, by the old drawback of so many good and useful undertakings, *i.e. want of funds!* As Miss Ellice Hopkins recently wrote: "Few can realize the extent of the burden implied in the support of one thousand children; a burden that can only be borne by the strongest faith;" and I join

her in reminding all who take a sympathetic interest in our little girl waifs, of the fact that the Village at Ilford, in which "My Cottage" stands, "is rapidly filling up to its full complement of 600 girls, in families of twenty each; and the very success of the work adds to its pressing need of the prayers and the offerings of all England to keep it going."

CHAPTER V.

Leaving the Cottage.

Can I expect listeners any longer? though I have not told half that there is to tell.

There is yet one side of Cottage life which I have not touched on, with lights and shadows all its own—I mean the going away.

For, of course, the girls must go; and one especial need—that of domestic servants—they chiefly go to supply.

Margaret Banks was the first to leave, and the Cottage missed her sorely. Whenever

Margaret was left in charge all went well, even though "Mother" should be away for a little while; the little ones were sure to be made happy, and the older ones kept up to their work. "You can *trust us*, mother, can't you?" she would ask, and to be answered "Yes," was the height of Margaret's ambition. A faithful little worker, but with no special skill beyond that of perseverance, she is gone to make her way in the great world, her only capital being godly principles, simple faith, and plenty of common sense. She writes to us now and then, and her letters are like herself—simple and good.

Next, Charlotte Landor left us, not for the world's battle, but for the heavenly rest beyond. A sickly child, of a sorrowful spirit, was little Charlotte; painstaking and conscientious to a fault, she was the very spirit of order in our midst, and the willing bearer of every one's burden; but she had no care for fun, and the romping play of the others was often more than she could bear. She

was very patient, and as her strength failed and faded, her faith shone out, quenching the irritability which sometimes in her pain and weariness had showed itself, when the friction of the Cottage life proved too much for her.

We laid little Charlotte in the quiet churchyard hard by, and presently sang a hymn over her grave as the snow lay thick on it. I love to think that the anxious, care-burdened little spirit is for ever with the Saviour whom she trusted, and who has said, "Come unto Me, and I will give you *rest*."

* * * *

I am not a "holiday mother" any longer. My work among the children has widened since then, and its interest has become deeper in proportion. A field of great interest had just been opened—that of CANADIAN EMIGRATION—and it fell to my lot, on leaving "My Cottage," to have a share in the special arrangements necessary in order to the selection of the children and their dismissal.

A great excitement in our Village Home,

and plenty of work for everybody, was the making up of our big Canadian party every summer. "Please ask Dr. Barnardo to let me go—and me—and me," was the eager request on all sides, and as there was no limit as to age these requests were duly considered.

Then came arrangements with friends and saying good-bye to them, together with the busy weeks of outfitting, and the various farewell meetings, all winding up with the final gathering in the golden evening sunlight at the village gates, everybody, young and old, turning out to surround the young emigrants, who are all ready cloaked and hooded for the voyage, and to bid them farewell. The parting hymn rises amid childish sobs and tears, and solemn words of prayer follow, commending them to Him who is on "the other side" as truly as here; then amid shoutings and smiles, kisses and tears, and last injunctions to "be sure and write very soon," the vans carry them away along the dusty country road on their way to Liverpool to join the big ship.

But what of them later on ? you ask. "Our big family has been remarkably well on shipboard, and still more remarkably good," writes the lady, herself a Canadian, who went with them this last time.

A little later still, the same kind friend writes us of one and another of our little ones having been adopted, while the older girls have been placed out at service. "Nellie H—— is with a nice kind old couple who will be very good to her; and Cissie P——, now called 'Birdie,' by her foster-parents, has found a soft warm nest in a comfortable farm-house, and is to be brought up and educated as a real daughter of the house."

Here is a letter, by no means the only one of its kind, from an adopted father:

"I write to let you know that we have received Gerty quite safe. She gets on very well, and we like her splendid so far. If she is a good girl, we mean to send her to the Ladies' College at Ottawa, when she is old enough to take care of herself."

Such details as these are eagerly looked for and welcomed in every cottage, and of course there are the letters from the children themselves, original both in composition and material, but many of them giving a very fair and satisfactory idea of the writers' surroundings.

I have a special interest in Louisa Carleton's going to Canada. When she and her little brother were brought in one afternoon some two years ago to the Receiving Office in Stepney, by the children's beadle, he had been sent on his mission of rescue that day to good purpose. One hardly knew which was the more shocking—the miserable appearance of the children, or his account of the place from which they came. The girl, who was nearly fourteen, with a quiet manner and some true womanly instinct, drew her poor tattered frock together on her shoulders, but there was very little beneath it, and she could not altogether cover the nakedness that would peep out. The boy, who was younger, and

still further removed from decency as to clothes, cared less, and his face had a fearfully old and unchildlike look; it might almost have belonged to a man matured in hard, evil ways.

Poor bairns! their home had been one miserable room at the top of a tumbledown tenement in Whitechapel, where squalor and destitution vied with each other, and where mother and step-father—*both* cripples—together with five children (till these two were removed), lived and slept, the family being maintained, often at starving point, by the daily begging expeditions of the mother on her crutches. She was accompanied by a child of eight carrying the baby (the party may doubtless still be met any day in the City), to move the charity of soft-hearted and indolent passers-by.

From the first my heart went out to this girl, who could scarcely be recognised for the same when she left us for Canada in her close-fitting, comfortable dress, and with a quiet satisfaction and subdued hopefulness lighting up her face.

There is the making in her even yet of a respectable and fairly intelligent woman, but it was imperative that she should be removed from all possibility of contact with those belonging to her. This was her only chance, for the mother kept a firm hold on her, visiting her as often as our rules allowed, and was with difficulty induced to yield to the girl's own wish to go abroad.

But I have surely told enough. My story is simply a record of facts, though *grouped* to some extent according to the dictates of fancy. For a knowledge of some of the incidents which surround these facts, I am indebted to the kind and true-hearted helpers by whose unremitting devotion the unique family life of our Village Home is maintained, and to them I offer grateful acknowledgment. As a painter brings a bit from here and another from there to compose his picture, I have culled from the sad histories and quiet home ways of our village life to make up the story of "My Cottage," adding what I have

thus gathered to the episodes of my own earlier experience. May I not hope that some, at least, who glance at this record will be moved to sympathy with the work thus recorded, a sympathy that shall prove its worth and reality by finding some way of expression —in gifts, if it may be so, but in any case in earnest prayers, and where occasion serves, in loving, personal efforts. M. E. S.

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In connection with these Institutions there are now thirty Cottage Homes for GIRLS, forming a Village upon *the family system*, at Ilford, Essex; a Home for LITTLE BOYS at Jersey, a House for BABIES at Hawkhurst, Kent, and three large Homes for BOYS and GIRLS in the East of London. There is also in operation a Hospital for SICK CHILDREN, containing thirty-one beds, under skilful professional care; and a Hotel for YOUNG WORKMEN who have left the Homes; whilst a Labour House for DESTITUTE YOUTHS too old to enter the Boys' Home, and a Servants' Home for OLDER GIRLS, have recently been added. An EMIGRATION DEPARTMENT and Distributing Home, Peterboro', Ontario, Canada, is also in operation.

These "Homes" present some special features which distinguish them from all others in the Metropolis, not the least remarkable being that poor children are sought for by day and night in the Lodging Houses and other miserable haunts of the homeless poor.

Really Destitute Children *are always eligible*, and may be sent to the Office at any hour of the day or night. Other cases not so urgent are, if brought under notice, carefully inquired into, and decided upon as speedily as possible.

Children are admitted irrespective of differences of age, sex, or creed, and in spite of physical disqualifications that frequently lead to their being rejected elsewhere.

No voting or promise of money payment is ever required to obtain admission for a suitable, *i.e.* a destitute, case. *There is no endowment, and the whole work is dependent solely upon the free-will offerings of the benevolent.*

The "Homes" are always open to visitors, except on Saturday afternoon and Sunday; but the best time to see the Stepney Home is between 2.30 and 5 p.m., when the workshops and schools are in operation. The Girls' Village can be reached by train from Liverpool Street Station to Ilford, starting at 1 5 p.m. daily.

All communications should be addressed to
DR. T. J. BARNARDO, 18 to 26, Stepney Causeway, London, E.

NOTE TO THE READER.

As many into whose hands this little book shall come may desire to assist the Institutions in the continuance of their good work among HOMELESS CHILDREN, a few practical suggestions are here added as to *how* help may be offered.

£16 will support a *healthy* child for a whole year in any of our LONDON HOMES;

£15 will keep a *sick boy or girl* in our Children's Infirmary or at a seaside CONVALESCENT HOME for six months;

£10 will pay for the complete outfit and passage money of any little one EMIGRATED, for prudential reasons, to our BRANCH HOMES in the Colonies;

£10 will maintain a child for a whole year in our LITTLE BOYS' HOME, Jersey;

£5 will APPRENTICE a child (disqualified perhaps by physical infirmity for ordinary pursuits) to some useful trade;

£3 10s. will provide means by which 100 homeless children can be gathered from the lodging houses and the streets to a SUPPER, at which the most needy may be selected for the permanent benefits of the Institutions;

£8 will give a homeless child all the benefits of the Institutions for SIX MONTHS;

£1 6s. 8d. will do the same for A MONTH, or 6*s.* for a week.

All communications should be addressed to The *Treasurer*, Wm. Fowler, Esq., M.P.; or to The *Director*, Dr. T. J. Barnardo, 18 to 26, Stepney Causeway, London, E. Post Office Orders should be made payable *only* at the G.P.O., and, *as well as cheques, should be crossed* London and South-Western Bank, Bow Branch.

Copies of this little book, for gratuitous distribution only, can be obtained at half price, from the office of the Institutions, 18 to 26, Stepney Causeway, London, E.

CHILD SAVING

AS SHOWN IN

SUMMER HOMES AND SANITARIA

NEAR LARGE CITIES.

A PAPER PRESENTED TO THE NATIONAL CONFERENCE OF CHARITIES, ST. LOUIS, OCTOBER 15, 1884,

By C. LORING BRACE.

ONE of the most beautiful expressions of humanity and sympathy in modern times, is the gift by the more fortunate residents of town and country of a share in the best blessings of the summer—fresh air, sea bathing, and country food—to the children of the poor in large cities. The inequalities of life press terribly in summer on the lowest poor and working classes in our great towns. The poor of the country have comparatively their best time in the hot season. They can sleep in the open, they have food in abundance at that time of the year, and their labor is then in demand. Bathing, rambling, fishing, and summer pleasures are open to the children of the poorest. Life is comparatively easy to the poor man's family in the hot weather. But the reverse is true in the large cities. Much of the smaller kinds of work

cease then to the women and children of the laboring classes. The labors of the "chorewoman," the laundress, and the chance work of wealthy families come to an end in summer. Houses are closed, families absent, or everything reduced to a very small scale. Many trades are almost at a stand-still in the hot weather. Charities are curtailed, for the givers are away.

With means reduced, the families of the poor are exposed to unusual trials. They are confined to narrow, stifling rooms under a glowing heat, with vegetable and animal refuse decaying in the streets and halls near them. The children cannot —especially the girls—get a run to the country, or an outing of any kind. They sit languid at their doors looking out at the filthy gutters during the day, and often sleep in the halls or on the roofs during the night. Life becomes one continual struggle with heat, and exhaustion, and foul air. In such a state of things is furnished the proper *nidus* for seeds of the dread pestilence, *cholera infantum*, which sweeps off so many thousands of children every summer. Here are the decayed fruit and vegetables, the air filled with noxious gases, the close sleeping rooms, the intense rays of a nearly tropical sun, and a certain high humidity, with a population utterly ignorant of the laws of health. What wonder that, during certain summers, the deaths of children under five years in New York have reached the fearful amount of 1000 per week—mainly from intestinal disorders.

SUMMER HOMES.

We believe we may say that the first large and organized efforts to meet, and somewhat cure these evils among the children of the poor during the summer, especially in New York, were made by the Children's Aid Society. We had tried, some twenty-five to thirty years ago, the sending the

needy children of our Industrial Schools and Lodging Houses on day pic-nics so as to give them a breath of fresh air and country enjoyments. But these were found unsatisfactory, and not sufficient to really restore health and yield a permanent pleasure. Later on, the newspapers entered on this philanthropic labor, and the *New York Times* sent out many pic-nic parties of poor children. This benevolent labor was probably after a time felt to be too reponsible a charge for a daily journal. Yet a newspaper, if it chooses so to use its influence, has an almost unlimited power in raising money for such humane objects. Next the *Evening Post* enlarged the scope of these pic-nics, by sending out children for a week or more to homes in the country. This kindly enterprise was finally abandoned, probably for the same reasons which influenced the *Times;* and the *Tribune* resumed the work of philanthropy, and has now greatly extended it, sending off large numbers every summer for a two weeks' sojourn in country homes.

To return to the Children's Aid Society,—in 1873-'74 a benevolent lady of the city, Mrs. A. P. Stokes, Jr., who has always felt a deep sympathy for the poor of New York, handed over material and money to the Society to carry on a Summer Home for the children of the poor during one year. This was opened upon Staten Island. The next year it was transferred to the sea-shore, at Bath, L. I., and in 1879-'80 a generous citizen, known also in the West, Mr. A. B. Stone, founded on this coast a permanent summer refuge for the destitute children of New York, by presenting Bath Park, a property of $4\frac{1}{4}$ acres, purchased for $20,000, to the Society.

There is scarcely on the whole coast, near New York, a more lovely site than this. It lies in the center of the deep bay between Fort Hamilton and Coney Island, and the whole commerce of New York passes by it in approaching or leaving the Narrows. The sea in front is dotted with sails and boats

of every kind, and presents a most animating and cheerful picture. The bathing is agreeable and not dangerous. It is only an hour's sail from New York, and is accessible by railroads and boats. This place has also the remarkable advantage on the Long Island coast of possessing beautiful lawns and well-grown trees on its landward side. The Society erected various structures on this property, and hither have been brought down every week during the hot summer months 250 of the poorest children from the tenement houses of the city. In the course of the summer, some 4000 children are thus permitted to enjoy this great pleasure and means of health. Some may be seen bathing and plunging in the sea, some are lying about under the trees on the green lawns, others swinging, others playing games in the pavilion, or building houses in the sand. Here they enjoy, for the first time, clean beds, nourishing fare, and pure air from the great ocean. A week in this happy place has a wonderful effect upon these children of poverty. They go back to the slums with a new store of health; besides being a pleasure, it is an initiation to them in the first lessons of civilization. Great numbers of them have never slept "between two sheets," or on anything more than a pile of rags or clothing; many have never had a "square meal," and evidently do not know the use of the knife and fork; they have been in the habit of picking up food as they got it, and such a thing as a "grace" at table, or waiting for others to begin a meal, was unknown to them. We remember once seeing a long line of Italian children file up to the table, and, in a moment, every piece of bread at the plates had disappeared, hid in the capacious pockets or sleeves of the little ones. It was not from any impulse to take what was not theirs, but simply the instinct of a barbarian to lay up food for the future, when he found it. We began very early to preach the "doctrine of oatmeal" among them, and to our surprise, found that the children of peasants who had been

brought up upon it, did not at all relish oatmeal and good milk for breakfast, but much preferred their usual ration of coffee with a little hot bread. Great numbers however acquired a taste for this nutritious food, and have induced their mothers to cook it.

Our experience with these children, however, was not always one of unalloyed happiness. At one time, a great panic took possession of the whole establishment, from a rumor circulated among them, that they were to be kidnapped and sent West "*to pack ice!*" Why this particular employment was pitched upon, unless to indicate the coldness of their destination, was somewhat mysterious. At another time, a ghost in the dormitories produced a prodigious fright, until it was found to be a mischievous girl, wrapped in a sheet. Another somewhat surprising thing constantly occurred. It was found that a few of the most wretched of the children, coming from the most miserable dens of the city, were nearly always homesick the first day or two. It seemed as if the absence of the accustomed smells and dirt and confusion, the quiet and freedom from disturbance, weighed upon their spirits, and made them feel that they were not at home. On one occasion, a child's mother had been arrested in her absence, and sent to the alms-house, so that she had absolutely no home. It was kindly proposed that she should remain over Sunday at the Home, until her mother was released; but she replied to this benevolent offer with such screams and agonizing cries, that she was obliged to be sent to the city with the others. Such facts have been a comfort to the writer, as showing that human happiness is much more equally distributed than is usually supposed, and the home of the rag-picker and bone-gatherer is as dear and attractive to the child as the wealthiest mansion to its little tenant.

In the history of the Summer Home during the last ten years, hardly a case of sickness, worthy of the name, has

occurred. The children returned to their tenement houses brown with the air, and plump from the good nourishment, looking back on their week at Bath as the one great pleasure of the year. Of course, the management of such a mass of children as these 4000 little ones, requires great order and discipline. But it has gone on these many years with scarce ever an accident, or serious friction. By great economy and skillful purchasing, the expense of each child per week has been brought down to about $2.00, including railroad fares, wages, food, salaries, fuel, and everything but construction.

HEALTH HOME OR SANITARIUM.

Thus far this work of benevolence had been concerned with well children and the prevention of disease. It was necessary, however, to extend it and see if it were not possible to lessen the frightful mortality among children from intestinal diseases during the summer months. The death rate as we have said before was frightful in certain years and *cholera infantum* carried off its thousands of little victims in New York every summer. Experience had shown the writer in his own family as well as among the poor that a few days of fresh air by the sea or on the mountains will often entirely break up this disease and save a child at the very point of death. We have been carrying on for a number of years a "Mission" for the sick children of the city, and it was constantly found that babies were brought by their mothers to the Superintendent who were clearly dying for the want of pure air and nutritious food. One of the saddest sights in the world were the wan and pinched faces of these little infants suffering from *marasmus*, which seems a state of inanition due to diarrhœa and the lack of nourishing diet. A philanthropic citizen of New York, Mr. D. Willis James, who has done so much for the poor of this city, seeing these evils, offered to put up a Sanitarium

for the Society, if a proper site could be found. Several years were spent in an unavailing search, until at length a breezy, healthy spot was found on the west end of Coney Island. Here in a quiet nook, away from the rush of summer visitors, where the strong ocean breezes sweep across the sands, with a lovely view of the open sea on one side and Gravesend Bay and the Narrows on the other, Mr. James put up for us a picturesque, roomy building designed to accommodate about 120 mothers and children. The architect was Mr. C. Vaux, who has constructed several of the excellent lodging houses for boys, which the Society has erected in the past few years. This building is much admired for its picturesque character and its practical arrangement. The cost was about $12,000, and several cottages and pavilions, the gift of other benefactors, were built in connection with it. The great practical problem at first was the drainage, as the sea water percolates the Island to within a foot and a half of the surface. Water, however, was obtained from the public water works, and a drain of something like a thousand feet of iron and earthen pipes was made, to be flushed by tanks at the head, which swept off all the refuse into the marshy ground on Gravesend bay. Deep piazzas and upper galleries were constructed for the shelter of the women and their infants during the hot hours of the day, and open fire-places were provided within, in case of cold and stormy weather. The women had their own closets, lavatories, laundries, bath rooms, and clothes closets, so that if possible no vermin might be introduced into the dormitories. Throughout the summer every thing was kept scrupulously neat and clean, and there was never the slightest smell about the establishment characteristic of a hospital or a public "institution."

The poor mothers and their infants were gathered in the office of our Sick Mission in the city, carefully inspected by a physician, the contagious cases and the well children excluded,

and only the sick sent down to the Health Home. After having reached the House, the Superintendent had the final and absolute right of excluding those who were not suitable cases. Here, however, at once arose a difficulty. Many mothers had sick infants but could not leave the older children who were well. We could not admit the healthy children, as their noise tended to diminish the chances of recovery for the sick. We compromised the matter, so far as we could; sometimes sending the older children to our Summer Home, sometimes letting the mother go back after two or three days to look after the other children. But, on the whole, so far as it was possible, we stuck to our rule and only took in the sick children. The revelations of poverty, sickness, and misery which came to us with these poor mothers, accustomed as we were to the misfortunes of the city poor, were moving in the extreme. Mothers with dying infants in their arms walking day after day, and sometimes in the night seeking work and food, women abandoned, women helpless, mothers who had not been able properly to feed their children for weeks, and all finding their beloved little ones dying in their arms for want of fresh air and good food. This Health Home was the first home that many had known, the first refuge for the homeless, the first rest for the weary. We found soon that the Home was quite as valuable for the mothers as for the infants. These poor women seemed ignorant of the very first lessons of civilization. A night garment was unknown to them; the babies had not been washed sometimes for two or three months, and the mother would hardly recognize her own offspring after the vigorous cleansing which she and the nurses would administer to it; their ideas of diet were the wildest possible. An Italian woman has been seen holding a baby suffering from diarrhœa, that had a pickle in one hand, a piece of candy in the other, and to whom she administered raw brandy in the intervals of stomach-ache. All

were in the habit of giving their children decayed fruit, and the brandy bottle was found in many a mother's pocket to be used at once for the infant when suffering the slightest pain. These horrible remedies and the unnatural diet produced a constipation which ended continually in brain troubles. Other infants were wasting away under the influence of *cholera infantum*, and the peaked faces of those suffering under *marasmus* met one at every turn. The majority of the mothers seemed very little used to the habits of civilized life; many had apparently seldom taken a "square meal," and knew nothing about making a bed properly, or keeping a room clean.

Instruction in all these matters became a regular part of the discipline of the Sanitarium. The first thing taught was cleanliness for mother and child; then the taking regular and nutritious food, the avoiding alcoholic drinks, and the giving the infant full breaths of the pure ocean air. The change which at once was manifested in these children was something marvelous. A child was often brought there apparently at the very point of death. A few hours of the cool, fresh ocean breezes would revive it astonishingly; good milk restored it still more, and the next day it would perhaps be laughing and playing like a healthy babe. Sometimes the cases required a longer treatment, but most of the intestinal disorders recovered amazingly quickly. The cases of brain trouble, malaria, and other maladies were more difficult to reach; for cases of bronchitis and throat troubles the air was probably too strong. During the summer over 1100 mothers and infants were brought to the Home as more or less permanent patients, and about 1100 more came down on day excursions to get the benefit of the sea air for their children, being fed from the provisions of the Home, either at the place or at the adjacent railway station. Only one death occurred in the Home during the summer, and that of an

infant at the point of death when brought. Two or three died on returning to their homes. The experiment with these sick mothers and infants was a remarkable success, and several hundred lives were undoubtedly saved, and diseases prevented with many others. It is earnestly hoped that the work of the Health Home may be enlarged another season by the erection of more cottages and by more liberal provision and means from the benevolent public. During the past summer, owing to the great depression of business and the pre-occupation of the public mind, it has been exceedingly difficult to obtain means for the support of this excellent branch of charity.

OTHER CHARITIES.

Besides these two efforts in summer charities, should be mentioned the considerable number of Homes and Sanitaria sustained by individuals and churches; the useful Brooklyn Sanitarium, founded several years since; the important Sick Mission work accomplished by the Children's Aid Society, and the large number sent to the country by the Fresh Air Fund of the New York *Tribune*. All these benevolent efforts are scattering untold happiness among the children of the poor in this great metropolis. It is an effort of the humane and the Christian throughout the country to give a share in the blessings of fresh air and country pleasures to the unfortunate children of the poor in New York. It will have many far-reaching effects beyond the pleasure it gives; it is already lessening disease, diminishing the death-rate among children, and saving valuable lives for the nation; it is bringing different classes together in mutual good-will; it is doing more to check communism and nihilism among our city working-classes than any number of lectures and sermons; above all, it tends to give the

children of the laboring poor in this city a knowledge of the country and a taste for its wholesome pursuits, which will be an advantage to both sides in the future. The girls and boys thus sent forth will be more willing to be domestics and laborers in the country, and the city will be relieved of its tremendous pressure of population.

But there are certain dangers connected with these humane movements which ought now in the beginning to be carefully considered :—

1. Great care must be exercised in the organization and transportation of such large numbers of children. Any accident or mishap would be of great injury to the whole enterprise, and might seriously prejudice it among the poor. Accounts also should be carefully kept, so that the whole thing can be economically and honestly managed, and no scandal spring up in connection with it. Where great numbers of children are taken, much economy can be obtained, but it cannot be hoped that the smaller Homes or Sanitaria can be managed so cheaply.

2. Caution must be exercised that none but the needy are thus assisted. A class of persons often throw themselves on these charities who ought to be ashamed of being thus aided. A woman came to the Health Home during the summer attired in a silk dress, whose husband had several workmen in his employ, and yet she was not ashamed to ask for this public assistance, and to present the babe, which was covered with vermin and sores from neglect. Such persons must be forced to take care of themselves. To the Summer Home during the past season, some of the Missions sent down a girl clad in elegant silk, another with white kid slippers, another who objected to the good wholesome fare, because "she had chickens every day at home," another whose father "lived in his own house" (a rare occurence in New York), and another whose father kept a large

hotel. Some of our helpers of the poor in the city are extremely careless as to the subjects they select for public assistance. The hard-earned gifts of the benevolent throughout the country ought never to be used for those who are too careless or idle to give country pleasures to their own children. This beautiful charity should be kept exclusively for the children of the poor and laboring classes in our tenement houses. There it can do no harm, and will reward both giver and receiver.

We give below a comparative statement of the death rate of children under five years of age during the past year and a few years since, showing what all these humane efforts are beginning to accomplish.

	1880	1881	1882	1883	1884
Population (estimated or numerated)..	1,206,577	1,242,533	1,279,560	1,317,691	1,356,958
Deaths from all causes..	21,496	26,338	27,659	24,188	23,439
Deaths of children under 5 years.....	10,282	12,256	13,572	10,251	10,395

Deaths of children under 5 years from diarrhœal diseases.

1871	1872	1873	1880	1881	1882	1883	1884
3,250	4,480	3,634	3,469	3,710	3,479	2,847	*2,345

* For 8 months to Sept. 1, 1884.

LECTURE TO THE STUDENTS

OF THE

THEOLOGICAL SCHOOL

OF

HARVARD UNIVERSITY,

*On the METHODS and AIMS of a CHARITY for the Children of the Poor,**

by CHARLES L. BRACE,

May 12th, 1881.

GENTLEMEN:

It seems fitting that those whose lives are to be given up to making the world better, should know something definite in regard to the modes of cure for certain great evils which afflict society. From causes which can only be alluded to here, the vast immigration of poor foreign peasants and laborers, the condensation of population in some of the large cities, the neglect of the marriage-tie and consequent breaking up of family life, with a certain independence allowed to youth, peculiar to America,—for these and other causes, there has come to be in the United States, especially in the large towns, a growth of a poor, vagrant and criminal class of children, scarcely ever known before in the civilized world. This has been especially true of the great *entrepôt* of immigration—New York.

*It should be remarked that the audience on this occasion was somewhat miscellaneous, being composed of representatives from both the Episcopal and Unitarian Theological Schools, of members of the University and ladies and gentlemen from the town.

The evils and dangers from the multitude of abandoned and ignorant youth in that city have been beyond all estimate. Not only have they furnished the criminal class, which has so preyed upon property and endangered life in our metropolis during so many years, but they have supplied the willing tools for American demagogues in their schemes of plunder and their plans of petty ambition.

It is the vast ignorant class—the twelve thousand people in the lower wards who cannot read or write—the hundred thousand ignorant and the great numbers of half-criminal youth, together with the apathy of the intelligent classes, which made such men as TWEED possible. It is to this union of American demagoguism with foreign or native-born ignorance in New York, that we owe the incredible debasement and corruption of our administration during the past twenty or thirty years. The criminal and neglected youth have formed too a most dangerous element in our society. They are the explosive material hidden under our pleasant surface of things.

I remember once passing down the Bowery, just as a mob was apparently beginning, in regard, I believe, to the draft-troubles. The street has usually a busy hum-drum look, with many decent-looking working people in it. In a moment its character seemed to change. From every one of the hundred lanes and alleys there swarmed a strange wild crowd—long-haired, excited men begrimed with toil, ragged figures who had been buried in cellars or dark dens, persons who might have been leaders of *émeutes* in Paris or Warsaw, young men and boys armed to the teeth, many women inflamed with excitement, creeping and murderous looking creatures with the light of plunder in their eyes, a vast, motley, ragged crowd, but with a fierce passion beginning to blaze in their faces, as if the time had come when Poverty was to get its fair share of the vast luxuries of the rich. No one but those familiar

with the city, ever knew how great was the peril escaped by New York in 1863. The mob arose largely from the neglected and half-criminal youth.

REMEDIES.

Now for such evils as those of the criminal and neglected children and youth in New York, there are definite modes of cure and processes guided by certain principles. These principles have been well tested. The mediæval system of giving alms first and leaving results to Providence, is more and more abandoned by the experienced in this field. I can but allude in this address to the principles of modern charity which we have attempted to illustrate and test in our work among children in New York, but it is to our early estimate of the importance of these that much of the success of these labors has been owing.

First then, we aim at the outset to help by encouraging self-help: that is, we seek to influence character, as well as to supply wants. Secondly, we begin with childhood as the ever-hopeful and rewarding field. Again, we dread institutional life and desire every where to bring the child under individual or family influence; if we must have an Asylum, we try to approach the natural family in its organization. We seek everywhere also to approach natural laws in dealing with poverty and degradation; and finally, we lay especial importance on an entire change to the child of poverty and crime, in his home and surroundings, or in other words, we believe in the "placing-out system" as the best possible treatment for homeless or neglected children.

The whole method may be summarized in that principle, which lies at the basis of all modern prison-reform, and of all improvements in charity, that is, the absolute necessity of individual influence on the poor. This, in the case of the street children, is to be supplied through mental, moral and

religious teaching and through an entire change of circumstances.

My sketch of the principles in the modern methods of Charity may seem somewhat bald and very simple. And yet you will discover, as you investigate or control charities hereafter, how few follow even these simple and common-sense guiding principles. The managers of Asylums and Institutions are prone to keep their subjects to show as fruits of their labors, forgetting that many of the virtues thus presented to an admiring public are hot-house plants which will not stand the sharp air of common life. All who deal with the poor and semi-criminal are so much inclined to treat them in mass, or to consider each child as a number or a name, not a person, that personal influence comes to be forgotten. The reformer and manager of an institution is apt to leave out of view that his well-ordered caravansary is only the poorest imitation of what exists in every good farmer's house—a kindly and industrious home. Moreover it is always easier to give alms than to set a poor person to work, or to contrive that he shall learn some means of livelihood. To help to self-help is the true service. The blessing in the Psalms is wisely given to him that *considereth* the poor.

In dealing with the neglected and outcast classes, the most powerful lever is unquestionably Religion. This principle is not modern; but the proper application of Christianity to the lowest may sometimes require modern methods. No aid to right living has ever been known to man like the teachings and life of Jesus. The poor feel it most of all. Often in struggling to aid and raise up some victim of poverty and crime, has that passage of Plato in the Laws* come up to me, where he speaks so discouragingly of the sway of unnatural vices in Greece; and hopes, in the distant good time

*Nomoi lib. VIII.

coming, for their overthrow. Three moral forces, he says, may overcome them in that far future: first, piety or the love for a Divine Person, second, the desire for the respect of the good, thirdly the love of moral beauty. "These be perhaps romantic aspirations, but they are the noblest of aspirations, if they could only be realized in any state."

Christianity applies these very forces to the tempted and unfortunate: the love of a Divine person, the sympathy of the good, and attraction to moral beauty, to all things "pure and noble and of good report." I have seen its power in an almost incredible manner on numbers of the outcast classes. It has been felt in all ages; it does not cease now. Those sad verses of the French poet:—

Une chose, en secret, O! Jesus! m'épouvante
C'est l'écho de ta voix qui va s'affaiblissante!"

are not true to the moral laborers among the poor. The same forces which once changed the gladiator of Rome, reform now the prize-fighter of New York. The voice which touched and renewed the outcast woman of Magdala has not lost its wonderful power in eighteen hundred years with the desolate prostitute of the Five Points. Still in all efforts at religious teaching new and ingenious methods have to be adopted. Of these I shall speak later, in describing more particularly our plan in New York.

OUR WORK AMONG THE CHILDREN.

More than twenty-five years since, I entered the City of New York, having spent two years in Europe, especially in studying the condition of the working classes and institutions of reform and charity. I began with all the enthusiasm of youth hoping to lessen some of the terrible evils

among the poor and criminal classes. Experience soon showed me that little that was permanent could be effected among the older or mature poor and criminals. Besides it hardly seemed worthy of the effort, merely to bind up wounds, but rather to prevent their being inflicted. To avert rather than cure the diseases of society, were the better task. The great city and the world seemed to my youthful eye full of tears and pain and sin, and it appeared not unworthy of a man's whole powers to do something which should dry up some of these sources of misery, and bring back hope and life and character to those who were suffering under the curses of the world. I was especially drawn toward the children, as the innocent sufferers for the sins of others, and as bearing with them the hopes of the future. The childish crime and poverty of New York had reached an incredible extent in 1853, when these labors began. Thousands of vagrant children swarmed the streets; crime among them was a profession; every species of street-trade was employed by them for a support; many hundreds slept in boxes, barns, cellars and under stair-ways, and so common was vagrancy and its necessary result—a criminal life—among the little girls, that the arrests of females for this offence in 1855 reached the immense number of nearly 6,000, or a proportion of one to 138½ of the whole population. I was touched deeply by the little stories of woe of these children. The answer, I so often heard, when I asked the little waifs of the street where they lived, seemed very pathetic: "*Don't live nowhere!*" became almost a proverb among us.

NEWS BOYS.

My attention was first drawn towards the homeless Newsboys. I found that these lads were sleeping about in boxes and alley-ways, sometimes choosing the most remarkable places for their abodes. In one case, two boys making a bed-

room all winter, of an old burnt-out safe and in another, a little company sleeping for months in the large iron tubes of a new bridge, all growing up evidently to be vagrants and petty criminals. It occurred to me, that the best way of reaching them morally and mentally was by providing a comfortable shelter for them. I accordingly procured subscriptions from personal friends and through public meetings, and fitted up some rooms as a simple Lodging House. The experiment was adopted by the Society—the CHILDREN'S AID SOCIETY—which we had just founded and we began our work for these homeless lads. The boys at first regarded the place with some suspicion; they examined the rooms thoroughly and enquired the rates of payment but came to the conclusion that "there was no money in it!" Some suggested that it was a "Sunday School dodge:" others concluded that it was a "trap for the House of Refuge." They came however the first night and tried the beds, but there was little sleeping on account of the unusual comfort. The Lodging House became very soon a success; the boys liked it, and from that time, steadily on, it has grown in usefulness, has been the model of five or six other Lodging Houses which we have founded and has been imitated in nearly all the cities of the United States and in many cities of Europe. The principle of its management was the same as that which guided our other movements. The first object was to encourage self-help among the lads; they were to pay, in a certain degree, for what they got. The House was not to be made a Home, for we had a wholesome dread of Institutions, but it was to be a mere passing house of call, which would improve and shelter the children till they were passed on to natural homes and to places of employment.

There were attached gradually to the Lodging House a gymnasium, as a rival to the low theatres; a savings bank to induce the boys to save, for they were great spend-thrifts;

a drying-closet for their wet-clothes, lockers to be used as trunks, a night school for instruction in common school-branches, and as one of the most important influences, a Sunday evening Religious Meeting was opened in the school-room. The importance of this charity can be estimated somewhat from the fact that the present building and its land have cost about $200,000. The success of this House in the sanitary field has been something truly remarkable. Out of 170,000 boys who have passed through it in these 25 years, it is not known that a single case of contagious disease has ever occurred, and but one death (of pneumonia) in the Lodging House. A part of this extraordinary result is no doubt due to "Natural Selection," as the weak boys probably died before they entered, but in the main, it is the fruit of the most particular cleanliness, good ventilation, open-air life and nourishing food.

RELIGIOUS EDUCATION.

One of the most important influences of this charity is in the religious teaching it gives the boys; and there is no one thing in which common sense is so much needed. I have known a theological student speak to these children in an address, carefully divided into seven heads, which would have been rather strong theological food for an intelligent audience. At the third head the boys were all fast asleep. On the other hand, other speakers think it suitable to let off coruscations of rhetoric, and fire-works of eloquence which shall dazzle the youthful audience. After some of these displays, I have heard the whisper passing among the hard-featured worshippers of "Gas,! gas!"—a word perhaps not badly descriptive of much of the eloquence of the day. Others again indulge in entertaining and instructive stories, which are pleasant to the boys but do not lead to any practical result.

We found early that it was not advisable to ask these children many questions. It is not uncommon for a devout speaker whose mind is full of the eternal verities, to ask these lads, What of all things on the earth or in heaven they would rather have? And the answer to our discomfiture, is almost always, "*Hard cash, Sir!*" or "*Greenbacks, Sir!*" One gentleman of uncommon eloquence, filled with the hallowed associations of Easter, remembering all the truths which it illustrated to the Christian world, asked; "What, my boys do you always think of, when Easter Sunday is mentioned to you? What are your associations with that sacred Day?" "*Eggs, Sir, eggs,*" was the answer, made in all simplicity and honesty. Another gentleman in a moment of deep compassion, said "My dear boys, I know your sad condition as homeless orphans, but when your father and your mother forsake you, who will take you up?" "*The Purlice! The Purlice!*" was the reply given in perfect sincerity.

The usual Sunday School addresses are not for these lads. In fact, I remember, that in one of their frolics, one of the boys got up a mock Sunday School speech, wherein the newsboys were urged to go to Sunday School, because one of them might possibly find a purse of gold near the door, or might be put on a farm where he would marry the employer's daughter, and in the same breath, they were warned against "the sins of smoking, chewing tobacco, stealing and lying."

There is unquestionably too much of the "bread-and-butter" morality preached to poor children. I like better stories presented to them, like your "Harvard Memorial Biographies," where men have given up everything for a cause, and got back nothing material; or that they should hear of the highest Sacrifice of all, where all was apparently lost and yet where all was gained. I think our true course with regard to these lads, is to put ourselves in their place.

They are ignorant, homeless, with few high ideals and they go forth on the morrow to be exposed to every low, brutal and powerful temptation. They will be tempted, on the day after your meeting, to steal and fight, to get drunk and rob, to lie and swear and to indulge in every kind of vice. What they need is some Power to hold them up against this torrent of temptation, something which will elevate and enoble their nature, which will enable them to rise above the waves of vice and evil about them. The three forces of Plato come in here; they need first and foremost the love for a Divine Person, one who is infinitely above them, the perfectly Pure and Holy, but who feels for every child of the streets as if it were His only one, who is ever ready to help them to do right, who is pleased when they are honest and pure and kind and true, and who will welcome them to Himself at last, if they but try to please Him. This is simply the Christian conception, the belief in Christ, which has redeemed so many millions of human beings from sin and vice. Then with that ought soon to act those other principles, spoken of by Plato, the sympathy with the good and the love for moral beauty. These forces will come into action, as the children hear more of the teachings of Jesus, and as they find others who are trying to live up to them. They will never be realized thoroughly in all probability till the boys are transferred to good homes far away.

Of course, in all religious instruction, the effort should be continually to awaken the conscience. There is nothing gained in talking to these lads on abstract subjects. We do not speak of the "exceeding sinfulness of sin," but we preach on making false change, on selling old papers for new, on lying to employers, on stealing, fighting and gambling. It is not difficult to touch the moral sense on these matters.

LABORS FOR GIRLS.

Nothing is more touching in these labors than the condition of the homeless girl. A boy has something of a man's hardness, but when one sees a girl homeless and unbefriended, one cannot but think of what it would be for one's own daughter or sister, were she thus thrown out on the waves of life.

Our efforts for girls were perhaps even more important than those for boys. I was early impressed with the terrible results in the city of the one great crime among women. And it seemed to me that it did not arise from the romantic sources which were commonly supposed, but was simply an effect of very common-place causes. It was the fruit of ignorance, want of care and proper education, of bad company and the love of idleness and finery. I had no doubt that it could be met and prevented by very simple instrumentalities. Among these was the very natural experiment of the "GIRLS' INDUSTRIAL SCHOOL." This was merely a school where the lowest and poorest children could be taught branches of industry and common school lessons, could get a little food and earn clothing by good conduct, and where every day they would be trained in habits of cleanliness, order, punctuality and industry. An especial feature of these schools was to be the assistance of voluntary laborers from the fortunate classes; of ladies of refinement and education, who could come down among the children of the poor and endeavor to raise them up.

There are ladies well-known in Cambridge, who were present at the first formation of these schools—especially of one in the lowest district of the city, the Fourth Ward. They will recall what a pandemonium the school-room was, how shocking the language of the little girls and how impossible it seemed ever to bring the wild crowd into order and discipline. Yet the gradual effects of kindness, the influence

of patience and of tact in discipline have steadily changed these schools into the most orderly and most industrious places of education in the city. We found it necessary to provide a single meal for the children, as many of them got no regular meals at home. We made the distribution of clothes and shoes a reward for good conduct, and our lady volunteers aided us in teaching the children some branch of domestic industry. The sympathy of these women of the fortunate classes, the effect of the cleanliness and order enjoined, the influence of discipline and industry as well as the moral teachings given, were to raise these little girls above the reach of the usual feminine temptations of their class. Nine out of ten of the mothers were drunkards, but the children as they grew up did not care for liquor—they had risen above the habit. The companions of the children were girls of the lowest character, and many of them came from the cellars and dens of the worst houses of the city. But it was ascertained that as they grew into womanhood, they scarcely ever fell into criminal habits of life.

The great curse of the class was removed by these gentle, patient and humble influences. In one school after another which had sent forth its thousands of children, there did not seem to be five to the thousand who resorted to criminal modes of life. It is a striking instance of what practical Christianity can yet do in all our great cities, in diminishing prostitution.

We have added to some of our schools, Kindergarten branches, and our experience is that the Kindergarten opens the minds of the children, cultivates their senses and prepares them for better work in the higher classes, as well as in practical life. I early began in these schools, the teaching of science by simple methods, known as "Object Lessons." These little girls were taught the foundations of science, in classifying the things which they saw and in reasoning from

the things which they knew in one branch to corresponding things in another. We have in these Industrial Schools very remarkable teachers and I have been enabled to give the children lessons in the knowledge of plants, animals, insects and various matters in natural history, such as I can never get for my own children—for nothing is more neglected in the best schools than the teaching of natural science. These lessons awaken the minds of children who cannot read many books, give them the habit of observing nature and have, I have no doubt, been a great pleasure and improvement to them in practical life.

We have of these Industrial Schools under the Children's Aid Society, 21 day schools and 14 night-schools, with an aggregate attendance of about 10,000 children.

GIRLS' LODGING HOUSE.

As an adjunct to our labor for the girls, was a branch for a somewhat older class—the Girls' Lodging House—a place designed for the floating girls of the street, between the ages of 12 and 16. This class is the most difficult to influence which ever perplexed a philanthropic manager. The ladies present will fully understand me when I say that the one Lodging House for girls, has given us more trouble than all the other five for boys. The feminine sins and offences seem very different from the masculine. Boys and men sin in very definite and perhaps brutal modes. They seek to gratify their appetites, lusts and passions, and their objects can be fully understood; but girls of this class go through the most extraordinary deceptions, concoct the most elaborate plots and take upon themselves the utmost pains and trouble, where the only earthly object seems to be to make a little sensation. I have in view now a young girl in one of the down-town Missions who is creating an immense sensation and compassion by figuring as a "repentant Magdalen."

Young as she is, she has often and ably sustained this part before, and yet at the same time we know that she is carrying on a diabolical conspiracy against her own sister, an innocent girl.

The Girls' Lodging House, in treating this class, has been remarkably successful. Its great success, however, has been due to one devoted woman at the head of it, Mrs. HURLEY, who in her most arduous labors has been sustained by her faith and her humor. She has an unbounded faith in God and an unshaken trust in the best tendencies of human nature. Often after repeated disappointments, we have asked her how she could retain her faith in these girls, and her usual reply is, that she only wonders that they do as well as they do, considering what their circumstances have been.

The Girls' Lodging House has branches for dress-making, sewing-machine work, for laundry work and employment in the kitchen. The "Kitchengarden" is everywhere now through the country training up a better class of domestic laborers for our homes. The ladies of the whole country have taken up the grievances of the household and are preparing a sort of millenium for the masculine sex. In many cities they are learning cooking themselves and everywhere they are training the little girls of the poor to feel that housework is an honorable occupation, and should be learned as an art. This House of which I speak sends forth about 1,000 young girls each year to labor in families. It has saved great numbers who were on the turning point between virtue and vice, and no institution in the city has done so much good at so little expense. I have said that the Matron was sustained by her humor. No one can imagine the number of droll histories and extraordinary characters that present themselves at such an Institution. I think that the curious experiences and comical histories of these waifs have been an unfailing refreshment to this good lady, which has

enabled her to keep the spring of her mind and to bear the dreadful wear and tear of such a household.

PLACING OUT.

Our most important work, (as is well known) is transferring the homeless children of New York to places and homes in the country. I early saw that there was an endless demand for these children's labor and that the best homes in our rural districts, where there was every possible chance for life, were open to them. Nothing of course can be better for the child of poverty than sending him away from the misery and temptations of a large city to a kindly farmer's home. The boy or girl soon becomes useful to the employer's family and they grow up under the very best circumstances which can ever be found for a working population. The demand for these children during these 25 years has been almost unceasing and immense numbers of them have grown up to be useful men and women. Of course a prejudice is easily aroused against the movement, if only one or two boys in a large party turn out badly.

During the past winter, we made the effort to ascertain how the children had turned out who had been sent away some 25 years since. When a boy has been away so long and has grown up to manhood, it is extremely difficult to have any communication with him. He is naturally not anxious to have his connection with a charitable society known to the world; he perhaps has a good position and respectable occupation, and would prefer to have his origin concealed. Then many have removed from the districts to which we sent them, or have changed their Post Office address, or, as happened in many instances, they went to the war and settled in other portions of the country, or were killed. We selected at random for our agent to investigate, 45 names of children sent out over 25 years ago. For convenience, they were taken along the

line of one railroad, the Michigan Central. We did not expect that over half a dozen of the 45 could be found. The employé, our responsible Western Agent, Mr. Fry, reported that out of the 45, eleven could not be found; 34 were either seen or heard about from trustworthy sources. These had all done well with one exception. They had earned property, some received good salaries, some were in professions, most were married and were respected in their communities. Only one, after he had grown up to manhood, had cheated his employer, in this case of $2,000, and had gone to Texas. This we believe to be a good instance of the success of our emigration work in the country districts. We do not think that 5 per cent. of the smaller boys have turned out badly. Among the larger, there has been much change of places, but we do not think 10 per cent. have committed criminal offences or become chargeable on the public. The Children's Aid Society has thus placed in twenty-five years over 50,000 of these poor children in good homes.

RESULTS.

The question naturally comes up "What are the effects of all these twenty-five years of labor? What can you show for your work." In a city like New York, receiving each year the dregs of the foreign immigration, it might reasonably be expected, that all we could do would be to hold our own, to diminish crime and poverty in the ratio in which it was supplied to us. New York too has a very bad name in this respect, and to the casual reader of our journals it must seem as if we were continually growing worse. But it must be remembered that the city and its suburbs are now very large, with close upon two millions of inhabitants, and that the enterprise of the press gives a fearful publicity to every crime and scandal. As New York has grown in wealth and population however, she has grown in active benevolence.

Sound measures of charity are wisely and liberally supported. We can prove from the dry records of the police-court, and the sad book of the prison, that our efforts have not only diminished the relative growth of crime with population, but even its absolute increase. These dry figures will be found to prove a victory of good over evil, at least in one direction, in our city. They show what persistent efforts based on a right principle, can accomplish even against immense obstacles. During a portion of the period through which these figures run, the population of the city increased from **814,224** in 1860, to **1,079,563** in 1879, while, as usual, great numbers of poor people remained here, left by the foreign immigration.

COMMITMENTS OF FEMALE VAGRANTS.

1857	3,449	1872	2,243
1859	5,778	1877	2,044
1860	5,880	1878	2,106
1871	3,172	1879	2,045

COMMITMENTS OF YOUNG GIRLS FOR PETIT LARCENY.

1859	944	1869	989
1860	890	1870	746
1861	880	1874	572
1863	1,113	1877	452
1864	1,131	1878	475
1865	977	1879	380

COMMITMENTS OF MALE VAGRANTS.

1859	2,829	1877	3,253
1860	2,708	1878	2,672
1876	1,960	1879	2,434

COMMITMENTS OF MALES FOR PETIT LARCENY.

1857	2,450	1876	3,253
1859	2,626	1877	2,346
1865	2,347	1878	2,210
		1879	1,844

COMMITMENTS OF BOYS UNDER 15 YEARS OF AGE.

1864	1,965	1877 (under 14)	1,930
1865	1,934	1878 "	2,007
1876 (under 14)	2,076	1879 "	1,670

It will be seen from these figures that the commitments of girls and women for vagrancy fell off from 5,880 in 1860, to 2,045 in 1879, or from 1 in every 138½ persons in 1860, (when the population was 864,224) to 1 in every 536½ in 1879 (when the population was 1,079,563). This certainly looks like some effect from reformatory efforts. Again the commitments of petty girl-thieves fell off from 1 in every 739 in 1863, to 1 in every 2,893½ in 1879. Male vagrants also have diminished absolutely in 20 years and largely in proportion to the population: male petty thieves have fallen some 600 during 22 years, and greatly in the average to the whole number, as have also the commitments of boys under 15 years. A remarkable effect of all these reform movements is also seen in the general reduction of crime in this city, as is proved by the following record from the Police report of 1879.

YEAR.	Total Cases Disposed of.	ARRAIGNED.		HELD.		TOTAL.
		MALE.	FEMALE.	MALE.	FEMALE.	
1875	84,399	60,331	24,068	36,841	17,814	54,655
1876*	87,307	63,789	23,518	39,180	17,904	57,084
1877	79,865	57,859	22,006	35.335	16,631	51,696
1878	78,533	56,004	22,529	35,271	16,515	51,786
1879	65,344	46,631	18,713	28,643	14,236	42,879

*The increase this year (1876) was due to the unusual number of Excise cases.

This remarkable decrease of 25 per cent. in all crimes against person and property during the past five years, is one of the most striking evidences ever offerred of the effects of

such labors as those of this Society. It has gone on regularly in years, both of business depression and prosperity. It proves that we are diminishing the supply of thieves, burglars, vagrants and rogues.

ORGANIZATION.

In inviting me to deliver this address to the Theological students of Harvard University, President Eliot said he was desirous to show to you, gentlemen, how a far-reaching and efficient Charity was organized and how it does its work. Evidently churches are not to be luxurious clubs of worshippers, but to justify their existence in this unbelieving generation, they must show that they are practical centres of human benefaction. You, gentlemen, will be called upon in your respective churches continually to frame and found charities, and the question of organization becomes highly important.

A good organizer has been defined as "one who makes other people work for him." An organizer must understand details, but he must not be bound up in them. He must be able to put the right man in the right place, and then throw responsibility on him. No doubt in this, a primary condition is a certain instinct as to character. He will wisely leave a considerable independence to an able subordinate, holding him to strict and regular accountability, but only interfering where general principles are concerned. In a charity, you must make each head of a school or branch feel that this is his or her life-work, that honor and usefulness are concerned with their doing it well, and that you will only interfere where the main ideas of the plan or institution are violated. A head of an institution who tries to do all, does nothing well. It is of the utmost importance that your subordinates should have their life and heart in their work, and should act as if it were their own. Of course, the first condition in

a charitable enterprise is, that all who labor in it should have a deep moral interest in it, and not a mere professional part.

From the great number of cases of corruption and of peculation in money matters in public offices, it might be supposed difficult to find ordinary men who could take charge of the money interests of a large charity, with common honesty. But this is not the case. It is evident that integrity can be secured everywhere by careful selection and good management. Persons should be chosen for a charity who have a moral interest in the work. They should be made to feel that their position is permanent and honorable. The temptations to a great deal of dishonesty are thus taken away. Though the pay be not large, the employé feels that he is secure and that his labors are appreciated. The integrity of the general management reaches him, and money does not stick to his fingers in small transactions.

The experience in the Children's Aid Society has been that during twenty-five years over three millions of dollars have passed through the hands of the employés and so far as is known, not a dollar was ever stolen or wasted. The investments too have been singularly fortunate and nothing has ever been lost in any investment made by the Treasurer.

TRUSTEES.

Another exceedingly important element in organization is the formation of a suitable Board of Trustees. The Trustees of a prominent charity ought to represent various classes in the community. They should be men of the highest character and responsibility, not alone from the richest class, but from those of middle fortune and moderate means. As you, gentlemen, form these Boards in your respective circles, there is one man you should keep out of them, the "crotchety man," the man with "the bee in his bonnet,"

with a pet theory for reforming the world in ninety days, which he forces in on all occasions. You need men of pliability, good sense, who can work easily together and who will not let petty personal ends take the place of the great objects they are promoting. There will be no difficulty in regard to the sectarian matter in these Boards, providing the members are heartily seeking objects of humanity. The evils are so great and the means of diminishing them so small, that persons honestly seeking to remedy them can work together without difficulty. It is the experience of our work in New York that people of all sorts of belief and of no belief, engage in it.

We have in our schools, Jews, Quakers and Agnostics working with others to aid the poor. In our Board of Trustees there have been for twenty-five years men of all kinds of belief, and there has never been the slightest friction or trouble from this source among them.

It should be remembered for the credit of the American people, that there are in all our cities and towns a certain number of men and women of the "silent classes" who have shown the highest ability in their private concerns, and who are persons of the utmost public spirit and often of nobleness of character. Such men are not heard of very much in the market place or the forum, but they take upon themselves in all our cities the great burdens of charity. They found churches, build children's lodging houses, erect model tenements, assist the poor and give their time, means and the fruits of great experience to the humble and unfortunate classes. These labors are not much known by the world. They are not chronicled in reports or in newspapers, but they form the foundation of the moral and humane progress which is steadily going on in our large cities. Nine out of ten of these persons draw the inspiration of their humanity from Christian sources. From this class of men we have

drawn the rather remarkable body of Trustees, who have been placed over this Society from its foundation.

Another esential element of organization is the choice of a good presiding officer. You yourselves, gentlemen, as clergymen will often be the moderators or heads of your charities. It should be remembered that the first qualification of a presiding officer is the power of slipping off business speedily. The masculine mind, like the feminine, has a disposition to run off on all kinds of side matters and not stick to the points in discussion. A chairman must be able to continually control this tendency and bring the members back to business. He should be a man whose disposition is to select the *via media*, who can take the best from the opposing views and strike the path which will harmonize both parties; who has that rarest quality of life—deep and mature Wisdom, and who does not run off hastily on his own theory of things, but can accept many truths from others.

And here let me say, gentlemen, how many things we learn in college which are of no practical use in life, and how many things we fail to learn which are of the utmost importance. In the college where I was trained—Yale—we were thoroughly disciplined in logic and reasoning, and were taught that the greatest art was to overthrow your antagonist by heavy blows of argument. But in the real battle of life this is of comparatively little use. Of course there must be a sound basis of reason and logic at the foundation of any position, but the real victories in committees and Boards and small assemblies, which manage most of the business of society, are won by convincing your opponents rather than overthrowing them. It is possible that *suaviter in modo* is less cultivated in Yale than it is now in Harvard, but practical experience shows that the art of winning over your opponents, of convincing them, of admitting the force of their positions and then inducing them to accept some of yours, is of far

more practical consequence than confuting them by logic.

A skillful presiding officer will always seek to bring out the best from each member of his Board, and he should represent to the community something of its power and wisdom. We have been peculiarly fortunate in New York in enjoying for so many years the wise counsels and excellent judgment of our President, Mr. WILLIAM A. BOOTH, a man highly honored in our community.

RAISING MONEY.

A very important question in the organization of a charity is the raising of money. It might seem presumptuous in this distinguished presence, to give instruction in regard to raising money for a great object, but the experiences even on a more humble field may be useful to you. We have set our faces from the beginning against raising money for our charity in any sensational manner. We have shown more than Puritanical severity against lotteries and raffles, and have even looked coldly on innocent fairs and shows. Yet no one can imagine the number of disinterested schemes for aiding an important charity which are laid before its head. Professional readers appear who are confident that a single night's performance will produce a vast income; amateur actors who offer wonderful abilities at very cheap rates; persons with extraordinary shows who are sure that a single evening will convince an incredulous public; people with exhibitions, experiments and ventures, who are perfectly willing to devote their talents to humanity, provided the expenses are assured. Of course "you cannot look a gift horse in the face," and if a benevolent prize-fighter should offer the proceeds of his exhibition for the benefit of poor children, you would be obliged to accept them. My course has always been to say to these benevolent persons that we are "greatly obliged for their offer, etcetera, etcetera, but that our

rule was to assume no expense or responsibility for these exhibitions." This has usually been sufficient to send them away. The true and manly course for a charity is to show every one what you are doing, to make all familiar with the classes you labor for and the evils you seek to cure; to give the utmost publicity to all these benevolent efforts and to cause the public to feel that the charity belongs to them and must be supported by them. If such a charity is managed with integrity and economy, and is relieving great and palpable evils, men and women everywhere in this country will come forward to its support.

Our own gifts and subscriptions come from every part of the United States. There is now in this country a great amount of wealth accumulating among persons who do not care to found families but are anxious to found charities, endow colleges, build institutions of benevolence and otherwise promote the public welfare by generous benefactions. The number of such persons is destined to continually increase and during the next few years large sums will no doubt be bestowed on institutions of charity and learning. Among the endowments which we have already received from various benevolent individuals, is that of about $235,000 from the estate of Chauncey Rose, $30,000 from Mrs. J. C. Greene, the endowment of five of our Lodging Houses and the Italian School from various sources, amounting to about $250,000, and during the last two years the founding of the East Side Lodging House by Miss Wolfe at an expense of $46,000, of a fund for the Sanitarium by Mr. D. Willis James amounting to $10,000 and the Summer Home at Bath, L. I. by Mr. A. B. Stone, at a cost of $20,000, with a house for the benefit of the Italian School, worth $13,000 from Mr. E. P. Fabbri. From Mrs. J. J. Astor, we have received in different years about $10,000, for sending homeless children to the country.

The total amount of bequests during 27 years has been $128,219; of money-gifts in large sums from seven persons, $288,000, besides the real estate mentioned above. The annual income of the Society is about $225,000, of which about $100,000 come from public sources.

THE TRUE CALL.

No one ought to enter on such labors, any more than on the ministerial profession, without "a call of the Spirit." Indeed at this period of the world, it would be very foolish for a man of any ability to do so. But it often happens that some men are not prepared mentally for the ministerial life, their opinions are not sufficiently settled, or other obstacles intervene and yet they would gladly devote their lives to aiding human welfare. For such, the charge of these large interests of charity might be the natural calling. The head and guide of a charity does not indeed have that delicate and beautiful relation to his charge which sometimes exists between the pastor and his people. In his labors for others, he is somewhat like the man in the parable who sent out to the lanes and hedges and invited in the lame and the blind to his feast. Those whom he helps can never help him in return; the great number for whom he thinks and toils and suffers do not even know his name and can make no repayment of gratitude or affection. But in some respects the position is more wholesome than that of a pastor. The man is not surrounded by a little circle of worshippers who make an idol of him; his opinions and feelings do not become of exaggerated importance to a small set of admirers; he is thrown into the friction and current of ordinary life, and above all, his religious opinions are not forced into fixed moulds but are allowed to form themselves in natural lines of development. To him, perhaps, the Scripture is fulfilled, that he who doeth God's will, shall know of the doctrine.

Working in harmony with the principle of the Universe, it may be the truths of Christianity become clearer to him: his opinions get the light of practical experience upon them and thus become naturally clarified and settled.

I have sometimes asked myself, "How would such labors as these be affected were religious belief shaken?" Suppose so great a calamity should come upon me (which may God avert!) as the loss of all religious faith—suppose that Religion should become to my mind, as to so many, only the projection of the human mind on the dark back-ground of the Unknown, the Universe the result of chance and the laws of evolution, God the highest human imagination, and Immortality the phantasm of a beautiful hope: suppose I should believe that our sainted dead had vanished into nothingness, and that the millions of death-beds lighted up with Faith, had been mocked by a will-o'-the-wisp of human fancy, and that all the prayers and groans and tears of man for ages as to the future, had been but as the crying of children in the night—suppose all this, would it make any material change in such efforts? It would undoubtedly lessen motive power for good, it would cover the world with darkness, it would especially affect the poor and ignorant in their moral life and be an untold evil to them, but I do not see that with a certain class of minds, it would essentially change all the motives or the character of labors for human welfare. Righteousness would still be Blessedness. It would still be the happiest thing in the world to help the unhappy. The Universe would indeed seem a failure, but we should feel it all the more a duty to do our little part in adjusting its jarring machinery. As we closed our eyes on a scene where so much worked badly and which was soon to end in nothingness, it would be a sweet thought that we had aided human beings to a purer and happier life some centuries hence, that before all ended in ashes and returned to the original protoplasm, we had made the

flitting life better and happier and truer to creatures who would never know or hear of us, and as we sink after "life's fitful fever" into the dreamless sleep, it would be with a certain satisfaction, that poor as our life had been, it had been a life for others not for ourselves.

But thank God! no such pale and meagre consolation is offered to us. We work in the lines of the Infinite Providence above us; we believe that that great and mysterious Personality which has led the moral progress of humanity for eighteen centuries, and seems destined to lead it for countless centuries to come, is still with us: we have faith that the lowest human life is related to the infinite existence beyond: we know the truth that "God is Love," and it is stamped on our souls, so that no time or change, or death itself can wear it out.

I can assure you, gentlemen, that no labors bring such moral reward as these for the children of the poor. I have never counted of much worth the so called "prizes of life." The things really worth living for are to wipe away a few tears, to bind up the wounds of humanity, to prevent some of the worst ills which threaten it, and to serve HIM who hath done all for us.

ESSAY

—ON—

SYSTEMATIC BENEFICENCE.

—BY—

REV. L. T. CHAMBERLAIN.

6

ESSAY

—ON—

SYSTEMATIC BENEFICENCE.

—BY—

REV. L. T. CHAMBERLAIN,

Pastor of New England Church, Chicago, Ill,

DEAR BRETHREN:

The accompanying Essay is sent forth for *gratuitous distribution* throughout the Congregational Association of Chicago, by the Committee on Fellowship and Systematic Beneficence, appointed by the Association at its recent annual meeting. The essay was read by appointment at that meeting, and is printed in accordance with the unanimous request of the Association. We trust that the subject so earnestly and forcibly presented in the essay may be taken into honest, prayerful consideration by *each* member of the churches. Surely such consideration could not fail to enlarge the present measure of Christian giving. We unite with the Essayist in deeming this to be one of the "greatest practical issues of modern times." Never will individual piety reach its best development, or Christ's cause be duly advanced in the world, until the consecration shall include the soul *and all its possessions*. Our earnest hope and prayer is that God will bless the essay to His disciples' welfare, and to the upbuilding of His kingdom.

Yours in the Gospel,

E. N. PACKARD,
E. F. WILLIAMS,
GEO. A. HUNTINGTON, } Com.

EVANSTON, ILL., *June 23, 1874.*

P. S.—The essay has been electrotyped, and will be furnished at the bare cost of paper and press work, to any churches or associations which may desire it, upon application to the chairman of the committee.

MATT. xxv: 14; LUKE xix: 13.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods, and said unto them,—Occupy till I come.

MY DEAR BROTHER:

IN presenting to you the subject of Systematic Beneficence, I venture to call your attention, for a moment, to certain considerations which must underlie *all* efficient Beneficence, whether that Beneficence be occasional, or whether it be regular. For surely I am not misinterpreting the commonly accepted meaning of Beneficence, when I take it to be something which rests upon definite foundations. I am but recognizing the difference between Beneficence and that bestowment which is mere self-indulgence, when I assign to the former a distinctive basis. At any rate as Beneficence gets to be Christian, and forms a characteristic of Christian life, it becomes a matter of recognized principle. It ceases to trust itself to shifting impulses and seeks a surer basis in the convictions of the regenerate soul.

At a later stage of this essay, I shall hope to show that Beneficence takes account of the joyful motives; and that it never comes to its perfection without them; but at present I wish to fix your attention on the primary fact, that all large and sound Benencence is grounded in *Duty*. Indeed, I am persuaded that the more massively you fashion that corner-stone and the deeper down you lay it, not only the more worthy will all the superstructure prove, but with the more abundant praise will the top-stone be shouted at last to its exalted place. I believe, in other words.

that the idea of CHRISTIAN STEWARDSHIP must be at the bottom of CHRISTIAN BENEFICENCE. I take it that the first teaching which we need to learn is that God has a perfect *right* to whatever we are or have; and that consequently we are always and merely His trusted, accountable stewards. When we confess with David—"Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heaven and the earth is thine; both riches and honor come of Thee"; when, I say, we make that sincere confession, we put ourselves in the right attitude toward the whole matter of Christian Beneficence. Nor, let me add, until that admission is honestly and to some degree feelingly made, can we rightly take a single step in the subject before us.

But that man's relation to God in the use of his possessions is a relation of simple stewardship, appears from each of many considerations. I will only mention two — of which the first is that God is the *Creator*. In that single and universally admitted fact—did we but realize it—is enfolded the most perfect right of both ownership and control.

In thinking of the claim of God as based upon his Creatorship, I am myself apt to compare it with the right which *we* deem most fundamental in respect to the distinctions of "mine and thine." Ordinarily, as between ourselves, the right of property is admitted to be valid, in case it can be substantiated by either long-continued possession or the formality of certified transfer. What is inherited, or vouched for by bill of sale, is *prima facie* the rightful possession of him who holds it. That right, however, as we know, may be disputed. There is, therefore, a proprietary right which is regarded as more absolute than even that of inheritance or sale; to wit, the right of creation, the right of authorship. We think we have gone to the indefeasible title, when, of anything which we claim, we can prove that we are its maker. If we can show that we constructed it; that by the device of our own

mind and the skill of our own hand we fashioned it, we hold that it is profoundly ours. Indeed, we plant ourselves upon that ownership as upon an axiom, and reiterate it as against invading claims. Might may refuse to respect it. Falsehood may seek to evade it. Yet we are assured that they do so with the conciousness that they are assailing what is sacred. Against them we contend with the earnestness of outraged justice, and if we are defeated in the struggle, we appeal to the world to note the flagrancy of our wrongs. We aver that our right is as immutable as truth. We say it *must* be valid. If it be not so, then

> "The pillared firmament is rottenness,
> And earth's base built on stubble."

And yet what is our boasted authorship compared with God's? At most we only fashion things out of pre-existent material! We only change the relative position of particles of matter—that and no more! God makes the very elements with which He works. He creates their germ and essence. Even in *that* sense He is the Maker. Even in that sense He created you and me, and all the universe around—from the dust that floats in the sun-beam, to the worlds unnumbered which fill the vastness of space. In verity, there is nothing material or immaterial, visible or invisible, which is not the work of His strictly creative power. Must we not, on our own ground, then, admit that His claim is indisputable? Ought we not humbly to confess that His right to both us and ours is infinitely sacred, and that in all things we are stewards for Him?

But there is a second ground on which, in our relations to each other, we often rest our claim to service. It is the ground of continued maintenance, and the bestowal of precious favors. There is a recognized reciprocity which is of the nature of absolute right. Sometimes we make that right the basis of action by force or by law; very often we cite it as the sufficient warrant

for earnest appeals; always we feel it to be a right which the recipient of our favors is bound to honor. Suppose, for example, there were those who looked to us for the blessings which they most prized—education, culture, travel, companions, the treasures of art, the pleasures of music. Suppose that those same persons were also dependent upon us for their food and raiment and shelter; for their health and strength and freedom. Suppose that by our thoughtful, protecting care, they were shielded from a perpetually threatening danger, so that even their life itself was in some sense our gift! Should we not deem that our right to such service as they could readily render was a complete, undeniable right? Should we not feel that even though it cost them self-denial, they ought to make faithful return for what we were so constantly bestowing? Especially, if they knew that such faithful return would heighten their own true blessedness, and further our earnest desires?

Yet even that picture only partially represents the receptive relation which we sustain to God. Even that cumulative dependence only suggests the favors which each instant we are receiving from His hand. In truth, when we consider, we find that there can be no counterpart to the benefactions which God has bestowed on us, His creatures. It is literally true, as says the Psalmist, "They cannot be reckoned up in order. If we would declare and speak of them, they are more than can be counted." God's kindnesses include not only the ministries of education and society and the arts; not only the comforts of health and strength; not only the necessities of food and raiment and shelter; not only the shielding of us from surrounding dangers; but, besides all that, the absolute bestowal of our very life. We don't begin to measure the bounty of God toward us until we go past pleasures and ordinary needs, and reflect that in Him we live and have our being. We don't approach the bound of our indebtedness to God, until we realize that our continuance is only because each

instant he upholds us, and that our immortality itself is nothing, save the constancy of His preservation. Beneath us and above us is the divine beneficence. Within the very life of our life God is ever, with His unremitted favor. Aye, we still have only gone round about the Jerusalem of His love, and told a few of her towers, until we mention His grace in Jesus Christ! In that we come to the infinite indeed. In that, to which the universe affords no parallel, we behold the heights and depths which pass understanding. In the presence of that, the soul bends low in wonder, and confesses that none but the Almighty and Most Merciful could have been so gracious.

Surely, my friend, I am speaking no extravagant words. I am painting no vision of fancy. I am only reciting soberest facts, and taking counsel of actual truth. Yet can you tell me what more is needed to augment the sum of God's favor toward us? Does it not surpass all that otherwise could have entered the heart of man? And does not our consequent indebtedness outrun the measuring of portions and the adjustment of tithes, and say to us, "You and yours are the Lord's"? Does it not appear that our obligation is boundless, even like the waters in Ezekiel's vision, which for a thousand cubits were to the ankles; and for another thousand were to the knees; and for another thousand were to the loins; and then were a mighty river — waters to swim in — a flood that could not be passed over? Certainly by all the right of creation, and preservation, and by the mercies of redeeming love, God claims our possessions and ourselves. It is only a part of the truth to say, "The silver and the gold is thine." In all things we are God's, and therefore in whatsoever direction we perceive a call to give to His cause, we are faithfully to honor that call. Dutifully, obediently we are to hearken to the Lord our God.

But having thus taken cognizance of the *obligation* which is at the basis, we are now prepared — still keeping the argument a

general one — to understand the *spirit* which is essential to all Christian Beneficence.

And I venture to dwell for a moment on this consideration, because I wish it understood, once for all, that Christian giving, no matter what the specific plan, or lack of plan, may be, is to be a matter of simplest choice. Any plan, I care not what, which is really inconsistent with spontaneity and joy, is fatally defective. For the inspired word is, "Every man, according as he purposeth in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver." Observe that these words clearly reveal the fact that while all is truly the Lord's, and everything is to be used for His glory, it yet pleases God that a special portion of our possessions should be consecrated to Him as a free-wil offering. And must we not count it a touching illustration of God's grace that He allows us so far to appropriate what is entrusted to us, as to permit its being the means by which we may express our gratitude? Is it not blessed, that interwoven with our indebtedness is the power of testifying, through it, to the thankfulness which we cherish?

I confess it would seem, at first view of the fundamental facts which we considered, that there could be no opportunity for our giving such expression to our sense of obligation. It would seem that God's right to us and ours was so boundless, that we were debarred from making special offerings. Yet, in truth, God freely grants us that precious privilege, even as the parent gives to the child the means with which to provide the outward tokens of its inward love. So that on this special, even as on the general, ground we conclude that all true giving is *to the Lord*. Behind every appeal which reaches the ear or greets the eye, there is to be the thought of God. The bestowal is to be in His name and for His sake.

Do you wonder now that the *spirit* of giving is deemed so essential, and that the prescribed spirit is one of voluntary

cheerfulness? Do you wonder that God has said, "So let him give; not grudgingly, or of necessity"? How *could* one so bountiful as God be content with an offering unwillingly given? God Himself gives from out His heart! Therefore He cannot be pleased unless the response is in a kindred spirit. It were a violation of all that is harmonious, if they who have freely received should make only a grudging return! True, it is better that the offering should be laid on the altar with reluctance than altogether withheld; yet gratitude gets expression only where the consent of the soul goes with the gift. In nothing, I imagine, does the evidence of a deeply disturbing influence become more manifest than in our lack of cheerful giving. Face still answers to face in water, and the seasons roll, and Nature lifts up to Heaven her adoring anthem, but human hearts, made in God's own image, and receiving from Him the divinest favors, are slow to respond with the tribute of thanks. They ought to hail the privilege of making known their love! They ought to cry with joyful inquiry, "Wherewith shall I come before the Lord, and bow myself before the high God?" Now and then there are those who do thus feel and give, but too often there is a joyless ingratitude, which reveals the fall of the soul from the thankfulness in which God first set it. It will be one sign of the millennial glory when all shall give *cheerfully* to the Lord who has prospered them.

I say, "give cheerfully to the Lord who has prospered them." Is such giving to be confined, then — let us inquire in passing — to those who are rich in this world's goods? Does some one say, despondently, "It must be so confined, for the scanty possessions of the poor are so precious to them that they *cannot* part with them ungrudingly"? I answer, in all gentleness, that they whom the Lord has prospered includes the poor as well as the rich. Even the comparatively destitute are the recipients of God's bounty. To them, as to others, He gives health and strength, life, and many of life's noblest joys. Yea, to them, no less than

to those who are outwardly more favored, He gives the unspeakable blessings of Christ's salvation. Theirs, to some extent, is the life that now is, and theirs, to the full extent, is the life that is to come. They, therefore, have whereof to be thankful, and they, accordingly, will find that which they can thankfully offer. I venture that seldom or never is there one too needy to give something to the Lord's treasury. It may be only a very little, but as sure as the heart is right, it will be *something!* Moreover, true as it is that their possessions are precious to the poor, it is equally true that their possessions are precious to the rich. Probably the reluctance to part with possessions in proportional amounts is as great in the latter case as in the former. Yet let either the rich man or the poor man feel the love to God that is called for by the bounties which each has received, and the value which they set upon what they have gained will be the reason why they will include that among their offerings. Does not gratitude love best to give that which is most prized? Did not the King of Israel speak the voice of the universal heart when he said, "Neither will I offer burnt offerings unto the Lord, my God, of that which doth cost me nothing"?

It must be that a rule is applied to *giving to the Lord* far different from that which is applied to other services of love, if it is supposed that cheerful giving is not consistent with self-denial. Not only is it consistent with it, I had almost said it consists in it! The greater the self-denial, provided no other duty is neglected through the giving, the greater the joy. There is nowhere such blessedness in giving as with those who give until it amounts to self-sacrifice. There are none who so enjoy being benevolent as do those who, comprehending the reasons for their action, give until it amounts to personal privation. And, if in this I speak of an apparent mystery, I speak of a mystery which is provided for in the structure of the soul! Is the loving child's present to its parents the less cheerfully bestowed because to earn it costs

labor, and because to have employed the money in some other way would have given selfish pleasure? I pray you, my friend, make trial of the joy there is in giving until you reach self-denial! Give to the full measure of your ability, for so your own soul shall be most abundantly blest!

Having premised thus much, it remains for us to consider the best *method* of Christian Beneficence. Fortunately there is a passage of God's Word which would be our sufficient direction in this, even though actual experience had not demonstrated the superiority of systematic over irregular giving. This is the direction: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Or, more exactly, "Upon the first day of the week let each of you lay up at home whatsoever he may by prosperity have acquired." It is to be admitted that this was a special injunction, given by the apostle for a special occasion. Yet, without doubt, it expresses a general truth, and one of as great value to us as to those to whom it was first given. Observe, moreover—and to this I wish to call your special attention,—observe, that the truth announced is one which lies back of what might be called "systematic giving." This of which the apostle speaks is "systematic *appropriating*,"—the systematic consecration of a proportion of one's earnings to religious and charitable uses. The orderly *application* of what is so set apart would be "systematic giving"! The apostle's thought goes deeper. It means *systematic appropriating according to one's possessions*. It thus embodies a principle at the same time that it announces a method.

We have already seen that, on the ground of Stewardship, all we have is to be regarded as the Lord's. We have already seen that a special consecration of some of our possessions in the form of offerings is acceptable to God. The injunction before us is simply the practical securing of the latter idea, and does not at all conflict with the former. For the systematic setting

apart of a definite portion is not that the rest of your property may be wholly, personally yours, but is rather a token of your complete consecration, and a reminder of both your privilege and your duty.

For my own part, I am confident that nothing in the shape of formal methods compares in importance with just this of setting apart a definite percentage for the demands of religious charity. You may have the most simple or the most elaborate plans of *giving*, but unless this definite *appropriating*, this regular *consecrating*, lies back of them all, they will lack power and success. And here let me point out a mistake which I judge is sometimes made by those who honestly purpose to conform to the divine injunction. The mistake is in confining the rule to a percentage on their *uninvested profits!* But often, and especially in this Western country, a man has nothing which takes the form of uninvested profits. For example, the successful business man, perceiving that he is prosperous, and that there is an opportunity for expansion, at once prepares to increase his prosperity. He multiplies his facilities for traffic or production. As rapidly as profits are made he reinvests them in his business. The result is that when he closes his books at the end of the year they show no balance of cash on hand. Very probably he is actually borrowing money. And the case with the artisan and the day-laborer is not essentially different. They invest their accumulated savings in a home, and even incur indebtedness to carry out their plan. So that men and women who count themselves benevolent at heart, and would be willing to set apart a due percentage to the Lord, find themselves, as they suppose, with nothing to give. But, my friend, it was not a certain portion of his uninvested profits that the Jewish husbandman was required to give! It was a certain portion of the gross product of his fields and pastures! What, accordingly, a man to-day should devote to the Lord is a percentage, not of his surplus profits, but of his

income, or the fruits of his labor. The capitalist, for example, loans money; the interest is his income. The merchant buys goods and sells them; the difference between what they cost him, including the immediate expenses of selling, and what he receives for them, represents his income. What the farmer receives for his crop, less the amount which the crop directly cost him, is the fruit of his toil; and these results correspond to the salary of the clerk, or the wages of the day laborer, or the earnings and savings of the child. Upon these several *gross sums*, therefore, the percentage appropriated to the Lord should be based.

That in no case should family and personal expenses first be deducted is obvious, for these expenses are variable, and to be determined, in part, by the amount one has to spend. And plainly before that amount can be known, the Lord's portion must be set aside! I am persuaded that if this simple fact were recognized, that the basis on which our charities should be calculated is not uninvested profits, but *the whole fruits of our labor*, whether it appear in the gross revenue of the capital loaned, or the manufactures produced, or the goods bought and sold, or the day labor performed, we should not so often hear good men pleading: "I have bought a piece of ground, or built a house, or married a wife, and therefore cannot give." Every Christian man, woman, child, should set apart a portion of their gross income to be sacredly applied to benevolent purposes. The GROUND PRINCIPLE IS THAT OF SYSTEMATIC APPROPRIATING TO THE LORD, FROM A SENSE OF GRATEFUL OBLIGATION!

And now let us consider a few additional and more specific reasons why there should be this *systematic* appropriating, instead of merely an irregular response to special appeals.

First—and I put this consideration first, not because it intrinsically outweighs all others, but because, other things being equal, it is so clearly, so appreciably decisive—the *amount* contributed under a plan of systematic appropriating will be vastly

greater than under the opposite method. In making this assertion, I express a conviction which is not only decided, but which embodies the result of careful observation. I confidently submit that the great majority of Christian people who have not adopted the plan here recommended, were they thoughtfully to apportion their gross income between ordinary expenses and the claims of distinctive Christian Benevolence, would be ashamed of the selfish division which they are now actually making. The aggregate amount which they, at present, give to the Lord would be seen, and *felt*, to be scarce more than a mockery. Take the Christian conscience as it exists to-day, with all its lack of sensitiveness and power, yet even at its tribunal, were the issue distinctly presented, the present scant measure of Christian Benevolence would be unhesitatingly condemned. Certainly one reason that the measure is so meagre as it is, is because its meagreness is not fairly perceived. The man bestows a pittance upon this charitable object, and a pittance upon that, and has really no idea how small the total is. If he were deliberately to compare it with the aggregate of his resources he would double and treble it, or even multiply it a hundred fold. And in so saying I state the truth respecting the *majority* of our church membership, albeit there are noble individual exceptions. Does any one doubt this? Then let him look for an instant at the facts and the figures. Can it be believed, for example, that the membership of the Congregational churches of America — a membership which is chiefly an adult membership, and which represents a fair proportion of the wealth and intelligence of this favored land — is it to be believed, I ask, that the membership of our churches is not able to contribute an aggregate of twenty cents a week per individual to the combined benevolent causes of the denomination? Yet that amount per individual would give us annually upwards of three millions of dollars — an amount *more than twice as great as is now received.* My friend, it is a sad and astonishing fact,

that the average contribution of the individual members of our churches to all the general benevolences which the churches in Christ's name have solemnly undertaken, does not equal ten cents per week. To-day the Society which has charge of the great and glorious work of carrying the Gospel to heathen lands is appealing to us for barely continued support. The cry is that unless the friends of the cause rally, our foreign missions must be curtailed and a part of our missionaries recalled! Why, if each pupil in the Congregational *Sunday Schools* of the United States were to give to Foreign Missions two cents a week, it would fill the treasury of the American Board as it has never been filled since the Society had an existence! The old Jewish law of giving was one-tenth of the gross income or earnings. It certainly will be conceded that that is low enough to set the standard now. Yet the adoption of even that rule would increase the total benefactions of our churches five-fold!

Therefore it is that I confidently claim that a systematic Beneficence, whose first step should be systematic appropriating on the basis of gross income, would give us more money than any other plan. The Christian conscience, brought face to face with the issue, would not tolerate the present meagre result.

Second. Such a system would favor, most powerfully, the growth of Christian *character*. It will doubtless be admitted by all, that character consists pre-eminently in the deliberately adopted principles which are at the center of the life. There, indeed, is where all holiness resides. But it is precisely with reference to, and on the basis of, a deliberately adopted principle that the plan of systematic Beneficence proceeds. Gently, but earnestly, it invites the individual to consider his duty toward both God and men, and, in view of that acknowledged duty, decide for himself his measure of giving. It surrounds him with the most inspiring motives, and yet with motives which have distinct reference to God and the deep things

of the Christian life. The idea of privilege is by no means excluded—nay, it is incomparably magnified—yet the idea of holy obligation is also made fairly prominent. The question which the soul is called to answer is put by the Lord Himself! "Lovest thou Me more than these?" is Christ's own searching inquiry! And so, in accordance with natural law, when the loyal response is given, Christian character gets healthful and helpful expression. On that plan, the man consecrates his possessions because he has consecrated *himself*. On the opposite plan, he often gives because he is wrought upon by something which merely enlists his sympathies and excites his feelings. His gift is the price he pays for the luxury of a sensation. The action, moreover, is intermittent, and therefore it does, and can do, but little toward fostering true Christian character. Indeed, the whole matter is so comparatively external that the soul gets but a doubtful and incidental benefit. But let the actual giving be the expression of the preceding, free, self-determined, "appropriating to the Lord," and the soul is set on its glad way toward every noble grace.

Third. Such systematic Beneficence is the most *pleasurable*. It has in it, for the giver, by far the most peace and joy. Indeed, thus much follows, inevitably, from what has just been considered. We might know beforehand that whatever carried the soul back to the deepest, most worthy inspirations would offer the possibility of the highest repose and delight. In saying, however, that systematic Beneficence is most pleasurable, I had in mind certain specific conditions which it alone supplies. For example, by its first condition of devoting to benevolence a certain proportion of the gross income, it saves the mind from a continual re-arguing of the fundamental question of duty. That question is radically, and in the main, settled when, in the fear and love of God, the percentage for charitable objects is agreed upon. Thenceforth the matter is chiefly one of distribution. It is as if

the person had had a given sum entrusted to him for benevolent purposes. He, accordingly, is able to listen with willingness to appeals for help, because the issue is no longer one which directly confronts his own selfishness. The perpetually recurring question for him is not whether he shall give up something whose surrender involves additional and unexpected self-denial, but whether the sum total which, once for all, he has self-sacrificingly decided upon, shall be given to this object or to that. He is thus enabled to get, and maintain, a certain holy composure of mind which is as pleasurable in matters of charity, as in aught that concerns life. His heart has been put on the generous side, and it stays there without the perpetual danger of being drawn away by selfish considerations. Moreover, it is a joy to such a man to give, for the very reason that he has made giving a part of his life. He has adopted the *principle* of giving, and, day by day, takes in it a natural and increasing delight.

Fourth. The plan which is here recommended is especially favorable to the *just and intelligent bestowal* of the amount appropriated. In fact it is, on this plan, a logical necessity that there should be method and foresight in the actual application of one's bounty. For to apply the proportion set apart, in any but a careful, intelligent manner, would be to cast reproach upon the very theory of benevolence which the benevolent person himself has just adopted. The original consecration was made on the ground of duty. But duty is essentially limitless in its applications. Accordingly, the fact that the obligation of duty was admitted and applied in the first instance, redoubles the argument for its application in the second. By the very terms of his previous appropriating, the man is bound to make his actual bestowals with impartial spirit and with intelligent discrimination. He acts with manifest *self*-contradiction when he dispenses the Lord's portion in impulsive or uninstructed haste. Then, besides, he is placed in the best possible position for attaining that knowledge

of the various benevolent causes which he sees that it is his duty to attain. Having previously settled the question of how much he can give in the aggregate, he is rather *inclined*, than otherwise, to consider with fair and discerning interest the claims of the respective applicants. Their pleas stand over against each other, simply requiring wise adjustment at his hands, rather than over against himself challenging his conscience and appealing painfully to his emotions. In other words, his first step of systematic, conscientious appropriating has given him a vantage-ground for calm, clear judgment. Systematic Beneficence will, presumably, be intelligent Beneficence.

Fifth. Such a plan being based on the idea of consecrating a certain percentage of the gross income or earnings, encourages the *comparatively poor* to give of their poverty, at the same time that it calls on the rich to contribute in full proportion to their abundance. I know of scarce anything more pathetic than to see a Christian heart filled with the desire to offer its gift upon the Lord's altar, yet checked by the feeling that the offering is so slight compared with the offerings of the more wealthy. In such a case we long to hasten to the troubled one with some assurance which shall heal his pain, and make him feel that he, too, has a right to bring his gift. But the assurance which will most perfectly answer that blessed end, is the simple assurance that the whole matter of Christian Beneficence is founded on the principle of consecrating to charity a certain percentage. For that assurance, as you see, sweeps away the whole distinction of less and more, and puts the widow with her two mites on an absolute equality with the rich man who gives his thousands. Nay, if the widow in giving even her two mites, gives the larger percentage, considered with reference to her entire circumstances, then she actually excels the rich man, though his gift, in mere numerical ratio, may make hers seem next to nothing.

I emphasize this point because, from a sense of justice as

well as of sympathy, I am anxious that the giving of the comparatively poor should be viewed by all in its true light. I am earnestly desirous that the notion of condescension in receiving their gifts should be forever done away. In God's sight the poor are often the princes of liberality, and I would fain have them take to themselves all the holy pleasure and encouragement which is in that fact. Therefore, because systematic Beneficence, with its giving of a percentage embodies that blessed truth, is one reason why I value and love it. It allows each one to contribute with perfect self-respect, for it takes note of each one's circumstances. It encourages universal giving, for its demand is precisely adjusted to the individual's condition.

For these reasons, then, to recapitulate, we are to practice a Beneficence which includes both systematic appropriating and systematic distribution. It embodies the fundamental idea of grateful obligation to God; it secures the largest amount of contributions; it is best suited to the growth of true Christian character; it affords most peace of mind and joy of heart; it is most favorable to an impartial and intelligent application of charity; it encourages the poor to give, and fosters universal benevolence.

I will only say further, in closing, that it will be a mistake to suppose that any definite "plan" can cover *all* the issues of Christian charity. What can be done by a fixed system is to determine the general and main question. It can help the individual to settle the proportion which his regular benefactions are to sustain to his regular resources. But it cannot foreclose the question as to *special* calls. Such calls will arise at times and in ways for which no foresight can provide. And therefore, for the most part, those calls are to be responded to by special gifts. A reserve fund may be set apart in anticipation of such calls, yet they will often defy all anticipation and outrun all provision. The Christian giver is accordingly to hold himself in readiness to receive such appeals, and to act with reference to them as he

thinks the Master would desire. They are to be considered, in addition to his general plan.

So, too, should special *blessings* be commemorated by special gifts. There is nothing more beautiful or more beneficent than thank offerings presented in view of great or unexpected mercies. No plan, therefore, should be so inflexible as not to allow of such offerings.

And, finally, it should not be supposed, for a moment, that any given percentage can constitute a universal measure of even general Christian Beneficence. The percentage of gross resources to be set apart for benevolence will vary with individual circumstances. As the fundamental idea in such consecration is that of accepted duty and not of statute requirement, each person must decide the proportion for himself. It is a matter for the individual judgment and conscience, and to be determined in the love of God and one's fellow-men. Some should give a tenth, some a half; and some should give the whole, barring actual expenses of support. *All, without exception, should give until the giving is felt!*

And so I close with the thought with which I began—that the great need is a personal and entire *consecration* which shall include considerations of property as but part of the free-will gift! Therefore in our thinking and praying with regard to this greatest practical issue of modern times, let us fervently desire for ourselves and for our brethren, that same grace which was in the disciples of Macedonia, when they "FIRST GAVE THEIR OWN SELVES TO THE LORD," and then of their substance, as the Lord's faithful stewards.

7

NEW YORK HOMELESS CHILDREN

SENT TO THE WEST,

AND THE

NATIONAL CONFERENCE OF CHARITIES.

LETTERS FROM THE SECRETARY AND AGENTS OF THE CHILDREN'S AID SOCIETY.

I.

CHILDREN PLACED IN MINNESOTA.

To the Editor of the *Pioneer Press*, St. Paul, Minn.:

SIR:—My attention has just been kindly called by the Rev. Dr. Dana, of St. Paul, to the charges made against this Society in the annual conference of charities, held in Madison last August, as to the children sent to the Northwest. I was absent in Europe at the time, and have not yet seen a copy of the proceedings, but I hear that the accusation is that our poor children, who have been sent to the Northwest through the agency of our Society by Mr. Whitelaw Reid and other benevolent citizens of New York, turn out badly.

Such charges arise continually in different places against the emigration work of the Children's Aid Society, and they come from a narrow and illogical view of the work—that is, from inferring from a few cases in regard to a great many. A member comes up to a conference of charities who has known of one or two boys turning out badly in his village or county, and he infers at once that hundreds of others equally unsuccessful in other locali-

ties. It must be remembered by humane and impartial readers that the work of this society at present is very large, and that some 4,000 are sent every year to homes in the country. If a very small proportion, say 2 per cent. of this very large number committed some offence, and those eighty happened to be within two or three States, it would make a very bad impression; and yet, the proportion would probably be less than that of the wrong-doers among the native children of those States.

Our boys are not the "refuse of creation," as is often supposed in the West; they are not legally paupers or criminals, but they are the children of honest parents, who have become unfortunate, and in their homeless condition have drifted into our industrial schools and lodging houses. They are often bright, intelligent children, and make industrious and faithful workers. This particular feeling against our work in the Northwest arises, probably, from the accusation made two years ago against one of our boys in Iowa of being engaged in a detestable crime—the wrecking of a railroad train. The charge proved, on legal investigation, to be without foundation, and the crime was fastened upon a resident of the village. The boy himself has returned to the family where he was when the crime was committed.

So far from charges at the conference of charities being true, the record of our work in Minnesota is extremely favorable. We sent off some fifteen years ago a number of parties to different counties in Minnesota, numbering, perhaps, 145 children. The larger boys in these parties have changed about a good deal, as do all our working classes, but there is no record that they have been chargeable upon the communities, or have committed any crime, except in one case—a lad who was imprisoned thirty days for stealing. Within the last two or three years we have sent 260 children to Minnesota, mainly under the charge of our esteemed Western agents, Mr. J. Mathews and Mr. Trott, and, so far as we know, not a single one of these has committed a criminal offense or become chargeable to any town. In nearly all cases the villages have applied for a second or a third party of these children, and those who have been nearest the work have had the most favorable impression of it. To verify these statements I will refer to certain towns to which parties have been taken. In Worthington, Nobles County, Minn., seventy-one children have been placed on two different occasions; they seem to have given satisfaction, and we may refer to R. R. Miller, Esq., Sheriff of the county; A. B. Platts, Esq., Auditor, and Mr. Smith, of the United States

Land Office. In Rock Rapids, Iowa, near Minnesota, we have placed at least fifty, and may refer to Rev. S. P. Marsh. At Albert Lea, Minn., we have placed forty-nine in two different parties. At Fairmount, Martin County, we have placed forty-eight in two different parties; at May, Martin County, nineteen; at St. James, twenty-nine; and at Lanesboro, twenty-six. No doubt, among nearly 300 children thus placed, there are individuals who have not given satisfaction, or who may have been obliged to be changed from one place to another, or may have been disposed at times to leave their situations without sufficient reason, but this is true all over the country of youths in similar situations. All that we say is, that in an immense majority of cases they have given satisfaction to their employers, and are growing up to be good citizens and worthy members of one of the best States of the Northwest. We believe that they will turn out as well as the same number of average children among the native working class of the State. A letter just received by Mr. Mathews from one of the Minnesota boys who had left his place and gone to Nebraska, shows that in leaving they sometimes better their condition. He says: "When I first came to Nebraska, I did not know a single person, but the next day I got a situation as driver of the United States Mail. I stayed at that five months, then, having passed an examination, I received a teacher's certificate. I applied for and received a school to teach, and have now taught two months with success. Mr. Mathews, when I think of the narrow escape I had from not coming out here, it sometimes makes me feel bad; for you almost refused to take me, and the disappointment to me would probably have kept me in the city, and I would have lost the opportunity I now have of being useful to my fellowmen even if it is only teaching a Western school—which, by the way, is no easy task."

We trust that those who have made accusations against our emigration work will reconsider their judgments, and look at the matter humanely and candidly, and then, we are confident, they will admit that it is a blessed thing for these poor children, and not without benefit to the West.

Respectfully,

C. L. Brace,

Secretary of the Children's Aid Society,

New York, March 19th, 1883.

II.

LETTER FROM THE SECRETARY.

To the Editor of the *New York Tribune*:

SIR:—Your columns have recently contained a statement in regard to the children sent out by the Children's Aid Society to Minnesota, in reply to a letter from Rev. Mr. Dana of St. Paul, relating to attacks made on this Society at the National Conference of Charities at Madison, Wis., last summer. Since writing this, the proceedings of the Conference have reached me, and I can reply to the charges more specifically.

The first was from a North Carolina delegate in regard to the boys sent to the South, stating that they were placed without sufficient inquiry as to the character of the applicants, and that "many were treated like slaves." Now our plan at the South has been the same as at the West. A local committee of high character is chosen by the citizens beforehand or at a public meeting, or is selected by friends to aid the agent in his choice of places. The agent afterwards revisits the places, or the resident agent sees the boys, and constant reports are received from the boys themselves, and their employers. We believe, in general, the homes found for the boys are the very best of the locality, both in the South as well as the West, and we are quite certain that these boys have been as well treated at the South as in any part of the country. Those in the South are usually large boys, perfectly able to take care of themselves, and not indentured. They would not stay a day in their situations if they were badly treated, and white labor is so scarce in the South, that if they left their places they could at once find new situations. We have placed only some 10 or 12 in North Carolina, but fully 500 in Virginia, and only one case of abuse has ever been reported (near Charlottesville), and this was made known to the Society by the neighbors of the employer, and a prosecution commenced, aided by the Society, by the citizens themselves. The cruel employer was fined $450, with costs. The movement is so popular in Virginia, that we receive hundreds and hundreds of applications more than we can fill, and many of our boys have already acquired property, have married, and own

farms of their own. One well-known gentleman, Mr. Joseph Wilmer, of Rapidan, in whose vicinity over 100 boys have been placed, writes in a recent letter that he considers the Children's Aid Society the best charity of the day, and that the boys are doing exceptionally well. For proof of these statements we would refer to the following gentlemen in Virginia: among many others, Mr. J. Wilmer and Mr. J. T. Wayman of Rapidan; Mr. J. B. Nalle of Racoon Ford, Mr. Charles Payne, Wilderness, Dr. Smith of Hicksford, and Mr. A. B. West of Farmville.

The next accusation is from Mr. E. W. Chase, of Minnesota, who charges that some of the boys in that State have run away from their places, and that the children are not sufficiently looked after when placed. It is true that the older boys are inclined to change their places whenever they are offered better wages by a neighboring farmer, but it will be found that an immense majority of those placed in Minnesota have remained steadily in their homes. The Resident Western Agent, Mr. Fry, and the Western agents frequently revisit their parties, and we carry on a vast correspondence with them. In my recent letter I gave a list of the companies sent within the last two or three years, numbering several hundred, and the names of prominent citizens of the towns where they were placed, who can verify these statements. The boys are certainly doing excellently in Minnesota.

In the course of the debate, Mr. J. W. Scott, of Ohio, argues that many of these children inherit a criminal organization, and therefore necessarily become criminals. But it will be found that the great proportion of these children are not the descendents of criminals, but simply of poor laboring people and peasants who have become unfortunate. If Mr. Scott will inquire in his State he will find great numbers of well-to-do young men and respectable women, who have grown up from among the children sent out by this society. The testimony of another delegate from Ohio, Mr. C. B. Lockwood, is more reasonable and humane. He asks "Whether or not, where so great a work is being carried on, it is strange that some injustice should be done in taking exceptional cases, and holding them up as the average, when there are thousands who have been made honorable men and women by being sent out from New York City." Mr. Philip J. Gillet, a delegate from Illinois, also says, with the spirit of true humanity:

"I do not know why these children from the East should be judged differently from our own. Some turn out badly and some well. We magnify the evil and overlook the

good. The result of this work in Illinois has not been as related in North Carolina. It has been generally the other way. Bad people reject them and good people have opened their houses and homes to them, and in some cases they have made very valuable men and women. * * * * I was present at the Exposition in Paris in 1878. I visited the educational department. I found a portion of it in charge of a young man; I had seen him before; I told him some of my early history. He opened his heart and told me some of his. His early recollections were of some of these refuges in New York. He had been taken by some of these societies in New York to Illinois, had done well, and by hard work had passed almost through one of the best colleges in the Mississippi Valley, and had been taken as a confidential clerk to the commissioner appointed to the Paris Exposition, and, after its close was coming back to graduate with honor. He was an honorable, useful man; and no doubt there are a great many other such cases as this. It is unjust and unfair to prescribe a cast iron, rigid rule to apply to these unfortunate children when we would not apply the same to our own, and very often they will average as good as our own."

Mr. Henry J. Dodge, of Illinois, also states in the debate:

"I would like to give the example of a young boy who came from this society at New York. He was put in a family in Chicago. He went to work and got his brother out here, and paid is fare, and got him work, and then brought on his sister and got her work; and then he brought on a second brother and got him work, and at last the mother, and he is taking good care of her to-day, and is getting $17 per week. He is only eighteen years of age. We need not go to Paris or London to find boys who have been rescued by the Aid Society. For nine years I have been engaged in the same work, and I can give you more illustrations than I have fingers, of those who have turned out well."

Mr. J. W. Baxter, of Michigan, and Mr. Elmore, of Wisconsin, on the other hand, make the statement that these children are not looked after in their places, and that they are put in their homes without sufficient inquiries as to the characters of the applicants, and that many turn out badly. In regard to Michigan, we could give Mr. Baxter the names of great numbers sent out by this Society who have grown up to positions of usefulness in that State, and in 1876 our Resident Agent, Mr. Fry, made a thorough investigation of the prisons of that State, and did not find in them a single person sent out by this Association. In our Report of 1881 will be seen a list of 45 names taken at random of these children sent out 25 years ago to Michigan, all of whom, so far as heard from, have grown up to be respectable and well-to-do people. Some seventeen years ago I had the satisfaction of reviewing our work in Michigan, and I could not find that more than 3 per

cent. of the small children had turned out badly, and not 7 per cent. of the larger boys. Equally encouraging results were obtained from Indiana and Ohio.

Mr. Elmore is reckless in his statements in regard to the boys sent to Wisconsin. Out of a company of 31 children sent to La Crosse, Wis. in 1866, not one is known to have turned out badly, and of four children of one family in this party, two have been adopted and carry the names of the families which took them, and the other two are very happily married. And of another company of 33 sent to Mauston, Wis., in 1875, two are married, two have sent for their parents, who, with their families, are doing exceedingly well; another has 160 acres of land in Dakota, and so far as heard, only one has turned out badly. We would refer Mr. Elmore to the following gentlemen for proof that many of these lads have done extremely well in his State: Mr. Hamilton Vance, Mr. E. S. Rice and Mr. Barney Hinkelman, of Ft. Alkinson, Wis., Mr. Jones (hardware merchant), of La Crosse, Mr. T. N. Alrich, W. Salem, Mr. James Boyce, New Lisbon, Mr. Frank Hill, of Kilbourne City, and Mr. James Allaby of Mauston, Wis.

We admit, of course, that the large boys change their places, that sometimes a boy is placed in a home where he does not suit the family, or the family him, and in such cases we seek immediately to replace the lad, and to make things right in regard to him. We carry on an immense correspondence with the boys and their Western employers; we hear from the committies who are responsible gentlemen of the place, and our own agents are continually travelling through the States where the children are placed. The agents also employ clergymen or other responsible persons in these villages to visit these children. We have received much assistance in that way. Mistakes will occur, of course, but they are as few as might be expected in a work on so large a scale. If, out of 4,000 sent out each year by this Society, 2 per cent. only turn out badly, and this number happened to be in the Northwest, it would be very natural that the gentlemen engaged in charities in those States should form a bad impression. We do not claim that these "New York Orphans" turn out saintly boys, but that on the whole they do as well as the average run of boys in the villages. The great change in circumstances, and the kindness and christian influence of the Western homes produce a wonderful effect on their characters, and as they grow up they become a useful addition to the laboring class

of the West. Many raise themselves above this, and are highly valuable citizens, as our records show. One of the best proofs of the general success of the work are the wide-spread applications for these children from the Northwest, especially where we have placed other parties. It is not at all uncommon to place two or three companies of children in one district.

As to stories of ill treatment of our children, whether in the West or South, we hold them to be *bosh*. We should be the first to hear of such cases, and such are scarcely ever reported to us.

Respectfully,

CHARLES L. BRACE,

Secretary.

Children's Aid Society, 19 East Fourth Street,

March 14th, 1883, New York.

III.

CHILDREN IN THE WAUKESHA REFORM SCHOOL.

LETTER FROM THE RESIDENT WESTERN AGENT TO THE SECRETARY, C. L. BRACE.

SIR :—It affords me great pleasure to report the result of my very thorough and careful investigation of the serious charges made by the Hon. Andrew E. Elmore, the Hon. H. H. Giles, and others, at the National Conference of Charities held at Madison, Wis., in August, 1882. Mr. Elmore did not mention the name of the New York Children's Aid Society, but as he entered into the discussion while the work of our Society was being criticised, it is but fair to presume he referred to us. He said :

> I have seen street Arabs from New York, and I have seen a score of them in the Industrial School at Waukesha. I have never seen one that made a good boy. I do not doubt but the intentions of the Society are good, but when they have placed these children in the West, do they look after them a moment? Not any. They get them off their hands and that ends the story. They are sent here, and being neglected, they commit crimes, and being arrested they give their names as John Smith, or Jim Mokes, or something like that. It is only after being placed in the Industrial School for boys, and after we are able to get their confidence, that they give their right names, and not always then. These thieves, liars, vagabonds, as we call them, they bring them West, and turn them loose without any after supervision ; it would be as well to cut their jugular veins in the first place ; I was almost going to say that it would be better for them and for us. They come here, and make tramps and burglars, and all kinds of criminals. That's my story.

As my investigation has so far only extended to the Industrial School, or what might be better termed the Wisconsin Reform School, at Waukesha, I have thought it best to make no mention of the charges made by other gentlemen at the same time, but will treat each separately. It seems hardly necessary that I should reply to the question asked and answered be Mr. Elmore : "Do they look after these children a moment? Not any." It is well known to the trustees and to all who read our report that for fifteen years, with the exception of the past two years, my entire time has been devoted to the important work of visiting these children in their Western

homes. I have advised, protected and procured new homes for thousands during that time. For the past two years, nine months of each year have been spent by me in the same work. Three months of each of the two years mentioned I have spent at Bath, L. I., superintending the Children's Summer Home. Surely this answer will satisfy even Mr. Elmore that our children are not wholly neglected. He said: "I have seen a score of these children in the Industrial School at Waukesha, Wis."; and the Hon. H. H. Giles, of Madison, mentioned having seen six there, who came from a party of fifty, sent by the Children's Aid Society to some town in Dane County, Wis. He said of the six that a later investigation proved them all to be dishonest. Then he added: "This Society is not particular to learn the character of the families in which the children are placed. They get a family to take a boy, and go off and leave him, and no further care is taken of him." As it is barely possible that some of our friends may not know how we have prepared for the reception of all the companies sent out, it may be well for me to mention briefly the manner in which the work is done:

First, I seek to find a town located in a good farming community. Then I personally visit four or six of the leading citizens, state that I am going to send a company of children there to procure homes, and obtain their consent to act as a committee, whose duty is to receive the names of applicants, and before the arrival of the agents with the children, hold a meeting at which they compare their lists of names and pass upon the characters of the applicants. A list is then made of those whom they approve, and is handed to the agent. Even this is graded, so that the agent is perfectly familiar with the character of each applicant. In this way the committees are made to feel a personal interest in the welfare of the children, and notify me at once of any case needing attention.

Now let me give an account of the manner in which Mr. Schlegel and I investigated the charges relating to the Reform School at Waukesha, and the result of our investigation. We found that since the opening of the school 2,022 boys have pased through the institution. All these boys were committed by some magistrate for vagrancy, incorrigibility, larceny, or some graver offence. The commitments filled six records, one page being devoted to each boy who had entered the institution. I enclose a copy of one of the pages to show what a careful history of each boy is kept, and how almost impossible it would be for one of our boys to drift into the institution without

the fact becoming know to the superintendent, and finding a place upon the record. We did not seek for them by name, so it mattered very little whether they were entered as "John Smith" or "Jim Mokes." We examined each of the 2,022 pages carefully to see if they contained any one fact to prove the boy to have been sent West by the Children's Aid Society. First we noted facts under heading, "Place of Birth." In many cases we found boys whose birth-place was New York, but under the next heading, "History of Family," we would perhaps find that the family lived in Wisconsin, or, if there was no residence given, then we examined under next heading, "Previous History of Delinquent," where we were almost certain to gather some facts of conclusive evidence. In some cases the last item under "Remarks and Future History" settled the matter beyond a doubt for us, by some such item as this: "Sent home to his parents at Milwaukee, March 2, 1882." We did our work thoroughly, and the books are kept in such a way that we could not possibly fail to arrive at facts, had there been any, bearing upon the work of our Society. There are, however, but two pages of the entire number that point in the slightest way to the New York Children's Aid Society, and as there is a doubt in my mind as to these boys having been sent by us, I will give the contents of each page in full, so far as they related to us, so that all may judge for themselves:

GEORGE TEELY, age eleven, April 8, 1862. At the age of five was brought to Wisconsin by a Mr. Van Meter, Agent of the New York Children's Aid Society, and placed with D. J. Bundy, Belloit, Wis. Committed April 7, 1862. Cause, incorrigibility. Remarks: George having improved so well that he received the grade of honor, and having acquired more maturity of mind and strength of principle, at the request of Mr. Bundy he was permitted to leave the school, and return to the family October 22, 1865. May 19 returned again, having become refractory and unsteady. November 22 sent to a home on ticket of leave.

My impression is that this boy belonged to the "Howard Mission." The next case is:

GEORGE J. WILLIAMS, age ten, January, 1869. Cause of commitment, larceny. Was brought West by an agent who was bringing a lot of boys, and placed in a home in Oconomowoc, Wis. Had been committeed to the House of Refuge, Randall's Island, for one year previous to coming West.

This completed our examination of the books, and I cannot help indulging in the remark that they form a very slight foundation indeed for the unkind, unwise and very damaging statements made at the conference

by two of the leading philanthropists of the West. I visited the schools of the institution that were is session and asked if there were any boys present who were sent West by the Children's Aid Society. I found none. The institution is divided into six families. At my request the head of each family put the question to his boys in the evening, after they were assembled in their rooms. They did not find a single boy. Mr. Sleeps, the superintendent, gave me all the aid he possibly could, and his assistant was more than kind. Both gentlemen assured me that there had never, so far as their knowledge extended, been one of our boys in the institution. Mr. Sleeps has, I think, been connected with the school six years, and his assistant three. Mr. Schlegel has already commenced visiting our companies located in Wisconsin, and I only wait to mail this before engaging in the same work. We have laid out our work to the best advantage, and will give the companies located here a thorough overhauling, and report as soon as possible.

Respectfully submitted,

CHARLES R. FRY,

Resident Western Agent New York Children's Aid Society.

WAUKESHA, WIS., March 24, 1883.

IV.

REPORT AS TO CHILDREN IN WISCONSIN BY MR. FRY.

Since so much was said against the work of the Children's Aid Society in Wisconsin by Messrs. Giles and Elmore, at the National Conference of Charities, held at Madison last August, I am certain it will interest the friends of the Society, to know at least how well some of our boys and girls have done in this State. Mr. Schlegel, our Southern Agent, and I, made a very hurried trip through Wisconsin, as we had but little time to spare from other and more important duties than visiting persons sent by us to this State so long ago, that some are now more that thirty years of age, and nearly all have attained their majority. The facts gathered prove conclusively, however, that there was no reasonable foundation for the reckless statements made by these and other gentlemen at the Conference, for we were met everywhere with the remark, "I don't see but that the company sent to this place has turned out upon the average, quite as well as the same number of boys and girls born and brought up here." While we do not, of course, claim that every boy and girl sent West by us is certain to make a good man or woman, I am prepared by my constant oversight of the children placed in Western homes, to say, that fully seventy-five per cent. of the entire number can be proved to make respectable men and women, and remain in their places, and I say emphatically the remaining twenty-five per cent. cannot be found in Western poor houses, or reformatories. They are generally large boys or girls who work their way to other places in search of higher wages. Our recent investigations in Wisconsin proved clearly that we can without the least difficulty find at least seventy-five per cent. of the children sent here doing well, some of them occupying places of high trust and responsibility. We saw and gathered reliable information of over one hundred persons in our hasty trip, and I am certain the finding of hundreds more would only be a matter of time and persistent visiting. I think it is a fact worthy of note that of the entire number we heard of but two, who by any overt act, had become amenable to law. One, a boy, committed to the county jail for petit larceny; the other, a lad who stole forty dollars from his

employer, and returned to New York. Since our honorable and worthy friends Messrs. Giles and Elmore, who presume to know so much about our work, tell us we are not particular about the quality of the homes in which we place our boys; let us, to please them, conclude it was a mere matter of chance that induced our experienced Agent Mr. E. Trott, and a local committee of four gentlemen to slip J. J. W. a lad of fifteen in a good old fashioned Scotch Presbyterian family of Cambridge, Wis., in 1867. J. W. was a bright intelligent boy, but his heels were well drilled in the clog dance, his tongue full of the slang of the streets, and the songs that are heard at the variety theatres. In short just such a boy as our honorable friend Mr. Andrew E. Elmore would doubtless have called a "vagabond." To-day, however, he is Superintendent of a Presbyterian Sabbath School, a member of an extensive manufacturing hardware firm at C., Wis. He is married to a most estimable lady, and has one child. I need hardly add, he is greatly esteemed and respected by all who know him. His adopted parents never tire of talking of their "boy," and it was quite touching to see the good old lady's eyes fill with glad tears at the mere mention of his name, and add in the sweetest of Scoth dialect, "Aye Johnny's a guid boy, but i'm thinkin he wudna liket to ha'it talket aboot." Hanging upon the wall of the neat but quaint old parlor, is a beautiful and handsomely framed picture of the young man. A card attached bears the inscription "For *Dear Mother*, from her Boy." The saving influence of such a home as this is infinitely greater than that of the very best and most wisely managed institution, and it is but a type of hundreds in which our children are placed throughout the West.

Maggie M., 15, was placed by the same agent with Mr. E. R., of Fort Atkinson, in 1869. All the love and comfort of a refined home was bestowed upon her; she is now most happily married to an agent of a New York house. She is a member of the Methodist Church, and the mother of four very pretty little children. Her present home is at W., Wis.

Judson C. G. has found a narrow home in the village church-yard at Columbus, Wis. He was placed with Mr. I. F. of that town when nine years of age, and was killed last year on the railroad while returning from Colorado with Mr. F.

Annie B., strange as it may seem, is married to Mr. H., the gentleman with whom she was placed in 1869. They have a comfortable home at Fort Atkinson, and enjoy the esteem and respect of many friends and neighbors.

Gustave K., 15 in 1869, placed with J. O. S., of Fort Atkinson, remained four years with Mr. S., on his farm. He then went to work in the village, and learned the carpenter's trade, afterward went to Illinois and became Deputy Sheriff, and later on, jailor. He is now working at his trade in Rockford, Ill., and is known as Gustave S., having taken the name of the family with whom he was placed by our agent.

His brother Alfred K., 11 in 1869, found a home with Mr. J. M., of Fort Atkinson. Mr. M. moved to South New Bern, N. Y., and took Alfred with him. He is still there, and is reported to be doing very well indeed.

Sarah R., 12 in 1869, placed with Mr. G., of the same place, has always been looked upon as a member of the family; she is said to be a very pleasant, refined girl. Mr. G. removed his family to Iowa a short time ago, and Sarah went with them.

Peter J., 13, who found a home with Dr. D., in 1869, seems to have changed about a good deal, after being in the neighborhood of West Salem about three years, he left for parts unknown.

Wm. H. K., who was 16 in 1866, obtained a home with Mr. J. S., of West Salem, Wis. He has been very successful; married at West Salem; has two children, and is now living with his little family at Winnepeg, where he fills a very important position in the Canadian Pacific Railway Co.

Thomas S., 12 in 1866, was placed with Mr. J. H., of West Salem. He was a remarkably intelligent boy; received a good education, and was for a time a very popular teacher at West Salem. He is now married, and living near Trempelean, Wis.

James N., was 12 when he obtained a home at La Crosse, with S. R. Mc. K., in 1866. He is in every way a respectable man; lives with his wife and one child near West Salem, and is employed by the C. M. & St. P. R. R.

Henry C., in 1867, found a good home with Mr. W. H., of Sparta, Wis., and was then 15 years of age. In my interview with Mr. H. he said: "Henry does not need your Society's aid now; he started from here four days ago for Dakota with $1,000 in his pocket to buy a farm. He is a good man, and respected by all who know him; he married, but his wife is dead, leaving him with one little boy. We are ready at any time to receive just such another company of boys, for these certainly have done remarkably well."

Albert H., aged 13 in 1867, was placed with Mr. E. M. P., at Sparta. He remained there for a number of years, and then took up a claim of land in Nebraska; after living upon it for a time, he sold it for over $600, and then bought 320 acres of land in Dakota. He is now living in Watertown, Dak., and is working an elevator, for which he receives $45 per month. I called on several of his friends in Sparta with whom he corresponds, and all speak most highly of him.

Fred'k H., his brother, also located at Sparta in 1867, was killed a short time ago by a falling tree. He had remained up to the time of his death in the home procured for him by our agent, and he is mentioned in terms of highest praise by Mr. R. H., and others.

Clara H., aged 10, sister to these boys, was placed with Mr. D. F., of Sparta. She married Mr. D., of Mackinaw, Mich., where she is now living, and has a very pleasant home, and four interesting children.

Mary M., aged 16, found a home in 1862, with Mr. P., of West Salem, Wis.; she also is married and resides near Sparta, Wis.

Henry D., aged 13, was placed in 1866, with Mr. Jas. R., of La Crosse, Wis. He was at first such a wild lad and so extremely difficult to manage, that his friends were inclined to give him up. Ere long, however, under their kind and christian influence, he began to improve and became very deeply attached to his foster-parents. He remained with them until he was 21 years of age, when he went to Fargo, and there earned $5 per day as mason and bricklayer. Last year, after an absence of sixteen years, he returned to New York.

Dennis M., with Mr. M., of Oshkosh, 1865, also remained in his home till last year. He is now employed in a trunk factory in Chicago and doing well.

Henry S., aged 15, placed with Mr. M., of West Salem, Wis., in 1867, has grown up a promising young man; he is now a clerk in Sparta and in a fair way to rise in the world.

Walter B., aged 5 in 1866, found a most excellent home with Mr. W. G., of West Salem. He is now employed by the M. and St. P. R. R., and makes his home near West Salem; is known as Walter G., having taken the name of the family with whom he was placed.

The case of John P., is very interesting. He was located at Sparta in 1867. John was one of the oldest of the boys of this party and most forlorn

looking. His unpromising appearance made him one of the last to get a home, but the home when found proved a good one. From the very first he developed most excellent qualities, showing himself to be thoroughly honest and persevering; his rise in the world was slow but sure, and he is to-day a prosperous farmer living some 5 miles from Sparta, possessing a fine and well stocked farm of 160 acres, with good substantial buildings. He is a prominent mason, and a highly respected citizen.

Elizabeth R., of this party changed about considerably, and I could get no definite information concerning her. It is thought, however, that she is married and living near Sparta.

Hiram F., placed in a home in Delavan, Wis., in 1875, is now in La Crosse, and holds a responsible position with the Chicago & N. W. R. R.

George M., aged 15, located with Mr. M. B., of Black River Falls, in 1873, is now clerking in La Crosse; he is married, but I learned with regret that he is not as steady as he should be.

Francis B., aged 11, also of this party, found an excellent home with Mr. D. O. C., at Polegrove, Wis.; he became homesick, however, and begged to be sent back to New York. His desire was finally acceded to and he returned to the city. But, as almost invairably happens in these cases, he found that the old wretched life had lost its few attractions, and he longed most earnestly for his comfortable Western home. After some time he wrote to Mr. C. to that effect, who kindly sent him the means to come out once more; he proved far more appreciative on the second trial, and is now permanently established at Polegrove, and superintends the farm for Mr. C.

Thos. G., aged 16, sent to Black River Falls, in 1873, and placed with Mr. A., is married, has three bright little children, and is a clerk in the drug store of C. Bros., at that place; he is regarded as a very steady and reliable young man.

In this same party to Black River Falls, were two bright little German orphan boys; both found excellent homes. The youngest with Mr. D., of Trempealeau, Wis., fills the place of a son, and will undoubtedly have a share in the property; he is known as Charley D., and has taken entire charge of the farm. His brother is with Judge A., now in Washington, D. C. He also has taken his place as a member of the family, and has a bright future before him.

Benjamin B., aged 16, was placed with Mr. L., of Burns, Wis., in 1866. He is now living at La Crosse, and is in the employ of the M. & St. P. R. R.; is married and has two children.

Four interesting little children were given into our charge in 1866, and we procured homes for them near La Crosse, Wis., while there I learned that both girls were married, and one of them living near West Salem; the boys too, when last heard from, were doing well, the younger, James, is a farmer at Pipestone, Minn.

Philip B., aged 16, placed with Mr. R. H., of Sparta, in 1867, died about four years ago, having remained in this home for twelve years.

Robert G., 14, in 1875, remained with Mr. O. F., of Mauston, until of age. He is a good, trustworthy man and is now working on the farm of Mr. W. M., of Mauston. He is never out of employment, being much sought after for his honest industry.

Robert G., 14, placed with Mr. O. F., of Mauston, Wis., in 1875, remained until of age. He is now working for Mr. M., of the same place, and is a good, trustworthy man earning his living at farming.

Peter L., who was placed with Mr. P., of Mauston, in 1875, when 10 years of age, is still there, and doing well.

Emma W., 13, found a home with Mr. J. C. of the same town. She was a very nice little girl, and is now married to the son of Mr. C., and living on the farm with the old folks.

Lena F., 14 in 1875, was placed in the family of Mr. R., of Mauston, Wis. They moved to Dakota about two years ago, and took Lena with them.

Wm. A., 14, remained with Mr. G. F., of Mauston four years; then went to Chicago, and is now clerking for Messrs. W. & Co., of that city.

Geo. H., 15 in 1875, who was also placed in a home at Mauston, is spoken of by all as a very steady, worthy young man. He was clerking in town when I saw him, but told me he did not like the confinement of indoor labor. He has studied hard and has met with great success as a practical apiarian. He seems to be greatly attached to the excellent family in which we placed him, and the attachment is fully reciprocated.

Patrick C., and James S., two boys placed in homes at Mauston, at the same time, remained three years, they then went to Chicago and obtained employment, where they may yet be found upon one of the steamers plying between Chicago and Milwaukee.

James M., who was but 8 when placed with S. F., of Mauston, eight years ago, is yet in his home, and is reported by Mr. F. to be an excellent boy.

Maggie R., placed with a brother of Mr. F. remained until she married B. R. They are both much respected, and living happily upon a farm near Mauston.

Kate S., 15 in 1875, remained at Mauston until 1879. She then went to Reedsburg, Wis., where she is now working in a woolen mill. She is spoken of in the highest terms by those who know her.

Conrad P., 13, placed with Mr. D. B., of Mauston, in 1875. Is there yet, and doing well.

John D., age 15, of the same party, went to Valley City, Dakota, with Mr. M., the gentleman with whom we placed him. He is reported to be doing very well there.

Chas. P., who was also 15 years of age when placed with Mr. G. H., of Mauston, remained several years, he is now receiving a good salary as travelling agent for a Chicago boot and shoe house.

Alfred B., 14, placed with B. D., remained several years, went to Nebraska, settled upon a claim, and is doing well as a farmer.

I found Geo. S. F., a bright, intelligent little fellow, yet in the excellent family of Mr. J. P., of Footville. They are much attached to him. He goes to school, and is quite contented.

Theodore D., placed with R. B. A., of Footville, in 1881, is a good boy and doing well. His brother, placed with Mr. Austin, left Mr. A., and went to work for a brother of the gentleman with whom Theodore is living.

Edward S., placed with Mr. F. A., of Footville, could not be found. Probably returned to New York.

Wm. B., 15, placed with Mr. H. B., of Footville, remained one year as he agreed to do. Then went to work for wages. He is yet in the neighborhood. Is an industrious boy, and doing well.

Fred J., 16, tells me he was quite satisfied with Mr. S., the gentleman with whom we placed him, but was obliged to leave because he could not get along with a boy living there. He is yet at work for a neighbor of Mr. S., and thinks he is now abundantly able to earn his own living.

Richard B., 16, placed with Mr. J. R. R., of Footville, went to Illinois with Mr. R., and while in Kirkville, obtained a situation as drug

clerk. He retains his position, corresponds regularly with Mr. R., and seems to be getting along nicely.

Mr. M. E. H., of Footville, says John P., age 10, placed with him in 1881, is a very good boy. He goes to school, and makes himself so generally useful when at home, that he thinks he could hardly get along without him.

F. H., 14, is yet with Mrs. M. B. W. He is complained of as having a bad temper, but is otherwise a good boy, and not the least afraid of work.

Hugh G., age 10, with Mr. H. F. N., of Footville has an excellent home. He is greatly attached to the family. Mr. N. says he is remarkably good, and a very conscientious boy. He goes to school regularly, and learns fast.

Wm. H., was 14, in 1875, and was placed with E. P. G., of Delavan. Mr. G. moved to Ackley, Iowa, and Wm. went to work for Mr. R. F. Although he is yet quite young, he owns a good farm on Sugar Creek Prairie, gained by his honest industry. He has brought his aged father from New York, to share his home, and is a successful farmer.

Howard F., 15, with Mr. J. D. W., of Delavan, remained with Mr. W. several years. He is now a telegraph operator employed by the C. & N. W. R'y.

Chas. L , placed with Mr. H. A. S., of Delavan, moved to Iowa with the family of Mr. S. Our report of him is in every way favorable.

Louis G., age 14, with Mrs. J. B. only remained about a year. He is, however, yet working in the neighborhood, earning an honest living.

James K. found a home at New Lisbon in 1869. He remained a number of years with the family in which we placed him, became a printer, and I am informed is now working at his trade in Minnesota. He is reported to be a good, steady man.

Herman W., was placed with Mr. J. B., of New Lisbon, in 1869. He is yet with the family; has just attained his majority, is spoken of very highly, and said to be doing splendidly.

John R. G., who was placed with Mr. J. G., at New Lisbon, remained until he was of age, and then returned to New Jersey. His brother Joseph G., placed with Mr. J. F. at the same time, obtained a good education and is much respected. He is now employed by the Chicago Milwaukee & St. Paul Railway, as operator and Station Agent.

John D., was rather a wild boy when placed with Mr. M., of New Lisbon, in 1869. He has, however, developed into an excellent business man, at Necedah, Wis. He has a capital of about $4,000, which my informant says, he uses so judiciously, that he is certain to become a very rich man.

Mr. Fry's report continues with a series of great numbers of cases of children placed out from eight to sixteen years ago, who are doing quite as well as those in the foregoing list. The skeptical inquirer may find these cases in Sparta, Mauston, Footville, Delavan, New Lisbon, and other towns and villages of Wisconsin. The last case on his list is thus described by him.

Wm. B., at the age of 6, was placed, in 1866, in the family of Mr. A. P. G., a farmer of West Salem. William died of consumption at his home in West Salem, a few weeks ago. He had been so long with this excellent family, and had so wound himself about their hearts, that they felt they had lost a son. I did not care to awaken sad memories, and so did not call on them. I learned in town, however, that just before his death he expressed his gratitude to the Society, whose helping hand was held out to him in his time of greatest need, by sending a donation of money to our Treasurer. God's blessing will certainly not be withheld, and this *one hundred dollars* must accomplish something very good, and may I not safely add God's blessing will also undoubtedly continue to rest upon the good work of the New York Children's Aid Society.

Respectfully submitted,

CHAS. R. FRY,

Resident Western Agent.

La Crosse, Wis., April 10th, 1883.

V.

REVIEW OF THE KANSAS WORK DONE BY J. P. BRACE,

REPORTED BY MR. SCHLEGEL.

CHILDREN SENT OUT BY MR. WHITELAW REID.

After having spent four weeks in Wisconsin assisting Mr. Fry in visiting the children placed out in that State, I started for Kansas, where several hundred children have been located during the past few years; a large proportion of whom were sent through the generosity of Mr. Whitelaw Reid.* I spent there some three weeks, during which time I visited a large number of the children in their homes, and obtained trustworthy information in regard to many others. I found, as is often the case, that many of the larger boys had changed about a good deal, and some had returned to New York, but the majority are still in the State, and as a general thing are doing well.

In a conversation with Rev. J. G. Dougherty, of Ottawa, Kansas, who has devoted much of his valuable time in looking after the interests of the children, and through whose efforts the late J. P. Brace was enabled to place hundreds of children in good homes in Kansas, he assured me that beyond the possibility of a doubt, of the four hundred children or thereabouts placed in his section, fully eighty per cent. have remained in the State, and are giving entire satisfaction. It is a fact worthy of note that out of the hundreds sent to Kansas, only a single boy has found his way to the State Reform School, and this boy was not committed for any crime; he had left the place provided for him and wandered about town for awhile and then applied to a lady in

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*Mr. Reid has been exposed to a considerable amount of petty abuse for his kindness to these unfortunate lads. He has devoted much trouble and large expense to giving homes to several hundred of homeless youth, who were cast adrift in this city. For this purpose, he employed the agency of this Society. But for the final selection of homes by the agents, he is no way responsible. Yet the happiness and success of these lads will in future years abundantly reward this generous friend of the poor.

C. L. B.

Ottawa who secured his admission to the school. His record while there has been good and I have arranged for his discharge, and he will be provided with another home.

It does not follow that when a boy leaves the place provided for him he of necessity returns to New York. Before starting out with my visiting, I was often informed in town that all the large boys had left and returned to New York; yet before my day's work was over I had the satisfaction of seeing numbers of the boys themselves on farms several miles from where they had been placed by the Agent, and received authentic information concerning many others. As an instance, on my first visit to Ottawa, I was informed that Fred. H., one of the large boys sent to that place through the kindness of Mr. Reid, had worked about town for a while and had finally disappeared.

When I returned to Ottawa a few days after, I learned that Fred. had been to town that very day. He has been employed in a furniture factory for the past two years and is earning good wages. His object in coming to town was to confer with Mr. Dougherty in regard to purchasing some town lots, paying part cash and the balance in monthly installments. Another similar case is that of Jimmy F., aged 15, formerly a bootblack, from our 35th St. Lodging House. The man with whom he was placed died a short time after, and I was informed the boy had disappeared from the neighborhood. I found him, however, on Mr. T's farm a few miles from town. He was at the plow when I called, and a perfect picture of a western farmer. He has $50 in the bank, and is earning ten dollars per month and his board. He has an excellent reputation, and is very well thought of by Mr. T., and will undoubtedly do well.

Two other boys, Christy R., and John M., I found a number of miles from where they were placed by Mr. Brace. Christy is now working near Princeton, has saved two hundred dollars and loaned it out at a high rate of interest; his reputation in the neighborhood is excellent, and he is doing exceedingly well. John M., is in the same vicinity and also doing well. He too has saved some money and has it out at interest. These few cases will illustrate a score of others on my book, where they leave their first places and secure others.

One of the first cases I visited was little Otto S., placed in the family of Mr. J. D., at Media, Kansas. Otto was an orphan when he left New York, but has a step-father and step-mother. He did not know his age, but looked

about six. He bore the marks of ill-treatment received at the hands of his step-mother, who, he says, hit him on the head with a poker. He has been hard to manage, and Mr. D. had written to us to take him away. I called prepared to remove the child but Mrs. D., bursting into tears said she could not give him up; he was doing better now and she could not part with him. There is only one little girl in the family who has become greatly attached to little Otto. He goes to school regularly but does not learn very rapidly.

James R., a very bright little fellow, aged 7, has an excellent home on a large farm at Willow Springs with Mr. J. K. Mr. K. and his wife, are kind, generous-hearted German people, and have no other children at home. They love Jimmy dearly, and the child them.

Mary R., found a good home with Mr. C. B. A., of Lawrence, where there are no other children in the family and has the very best advantages. Mrs. A., said she could inflict no greater punishment on Mary than to threaten to send her back to New York. Mr. A., whom I met on the street, said most emphatically: "All the money in New York would not induce me to give up my little girl."

Two little girls, Alice and Bella R., were sent out in this party. Alice has proved a difficult child to manage, and it has been necessary to change her several times, but she has an excellent home now with Mrs. La P., of Lawrence, and it is hoped under the kind influence of this good lady and her daughter, will grow up a good and useful woman. The head and body of this poor girl bear the marks of the most inhuman treatment received at the hands of her drunken father, and her New York life must have been a sad one. Her sister, Bella, has a splendid home in the family of Mr. C., where she is fairly idolized. She has received many costly gifts including a beautiful organ, and is now taking music lessons. She goes to school and is considered an exceptionally bright scholar.

Two other little girls, Ada and Carrie H., also of this party, are permanently established in excellent homes. Ada, with Mr. J. D. F., a merchant in town, is treated most kindly, and the home is all that could be desired. When she first came here she could read but little, but now reads nicely in the Third Reader. She also takes music lessons and is making rapid progress. Mr. and Mrs. F., have no other children, and love this little girl dearly, and do all in their power to make her happy. Carrie H., her sister. is with Mrs. D. A., of N. Lawrence, and equally well cared for.

Edward F., an English boy, who came to New York, and when placed in our care was penniless and friendless, has a good home with Mr. Le Roy D., at Hartford. Mr. D. has promised to give him an interest in the farm if he remains till of age. James D., his companion, who came over from England with him, is also in this vicinity, but has been changing about considerably. He informed me, however, that he had hired out for the coming season and meant to do better.

Charley D., lives with Mr. Lyman F., at Neoska, and has a splendid home and is kindly cared for.

Georgie R. has as good a home as could be found anywhere, with Mr. W. E. M., a wealthy gentleman near Strawn. Georgie has his own little pony and seems perfectly happy in his new home. His brother Tommy is kindly cared for in the family of Mr. T. C., who are now in Illinois.

Norman H., is also very happily located in the family of Mr. J. H. C., at Americus, and has taken his place as their son. Mr. C. always brings his little boy with him when he comes to town, and is very proud of him.

Tohnny D., was placed with Mr. George F., of Lawrence. . F. did not want to take a child, but was persuaded to do so by his daughter. Mr. F. sends him to school, and he gets along nicely with his studies. Johnny is as happy as can be, and Mr. F. could not now be induced to give him up.

Ronald G., one of the large boys, is also employed by Mr. F., and earning $25 per month and his board. He is a fine young man, trusty and of good habits.

Edward G., his brother, who came out two years previous, changed about, and is now working in Kansas City

Ambrose B., a mischievous little fellow, age 6, was first placed with Mr. Van H., who thought he would be unable to manage him, and another home was found for him in the family of Mr. J. W. M., where he is doing much better. At times, however, he is still inclined to be disobedient. A short time ago he went into a bog after having been cautioned not to do so. He soon found himself sinking into the mud, and screamed for help. When taken out and asked why he had cried so, he replied, "I have been such a naughty boy, I thought I was going right down into the place where bad boys go."

Robert H., one of the 11th St. Lodging House boys, still remains in the excellent home of Dr. H., near Lawrence. He was careless at first, and the Dr. was inclined to give him up. He has greatly improved, however, and works very faithfully. Robert says he has no desire to return to New York.

John G., still lives with Mr. John B., near Ottawa, and is doing splendidly. He owns a horse, a cow, and the produce of 20 acres, valued in all at over $300, and was on a visit to New York a short time ago. (Other interesting cases are omitted for want of space.)

This then is a brief account of some fifty children, and I have as many more on my list who are doing well. Our records have accounts of scores of others located in the state of Kansas, who are growing up self-supporting, and respected citizens. We have had failures, it is true, but they have been more than counter-balanced by our abundant successes. In Lawrence and vicinity, where, within the past two years some eighty children have been placed, fully seventy are in there places or in the vicinity, and doing well; some have returned, but have left a good name behind them, and only a single case of dishonesty is reported.

This surely looks as if our labors in the State of Kansas have not been in vain.

Respectfully submitted,

A. SCHLEGEL,

Agent.

LAWRENCE, KANSAS, May 2d, 1883.

VI.

REPLY TO MR. GILES OF WISCONSIN

BY

THE SECRETARY.

To the Editor of the Milwaukee *Sentinel:*

SIR:—Mr. H. H. Giles has published in the Milwaukee *Sentinel* a reply to the statements of Mr. Fry, Western Agent of the Children's Aid Society, in regard to the boys from this society in the Waukesha Reform School in Wisconsin, which has only just been brought to my attention. The reply is anything but straightforward or ingenuous. Mr. Giles, in the heat of the debate in the Conference of Charities, had made a statement with some temper which could not be substantiated. The manly and honest course would have been to acknowledge that he had greatly exaggerated the facts in regard to the homeless children from this Society to be found in the Wisconsin Reform School. His statements were that he had "seen six boys" in that institution who "came from a party of fifty sent by the Society to Dane County, Wis." Mr. Elmore accompanied this statement with the somewhat wilder assertion that he had "seen a score of them in the Waukesha Reformatory." Mr. Fry and another agent of the Society accordingly visited the Reform School at Waukesha and made a careful investigation of the records of the school since its foundation, containing the histories of 2,022 boys. Only two of these were found to relate by any possibility to this Society, and both were probably records of children sent out from fourteen to twenty years ago by other societies. The offense of one was "incorrigibility," and of the other "petty larceny." The records of each were given in full in Mr. Fry's report. Mr. Giles now endeavors to traverse this straightforward statement by two objections: One, that the boys in the school had lied in regard to their origin, and the other that some of "these street Arabs were from New York State and New England." This sudden widening of the scope of inquiry from the children sent out by this Society to all those who may have come from "New York and New England" seems to indicate, on the part of Mr. Giles, a consciousness of weakness as to his position. Mr. Fry does

not propose to hold this Society responsible for all the emigrant children from "New York and New England" who may have landed in the Waukesha Reformatory, nor does he propose to bring into the discussion any other children from other societies. The question is merely as to the homeless children sent out by the New York Children's Aid Society.

Then in regard to the boys falsifying their histories, there would be in the first place no motive for a lad arrested in Wisconsin, who had been sent out by this Society, representing himself as coming from any other source. The Society is well-known as refusing to send out criminal or vicious youth, and has enjoyed a high degree of respect for thirty years, so that a boy would be very ready to admit to the authorities that he had come from such an association. Mr. Fry, however, did not rely on the statements of the boys. If, for instance, the record showed that a lad had come from New York and it was stated on another part of the page that he had been "returned to his father in Madison," Mr. Fry justly inferred that he could not possibly have been one of the boys of this Society. So in other cases, where New York was the alleged residence of the child, the record called "previous history" often proved that he came with his own family or was not sent by this Society. So far as Mr. Fry observed, the name of the "Children's Aid Society" was mentioned only once in the whole record, and then in regard to a company probably sent by another institution. Mr. Giles now states that he has made a further examination of the records, and finds a report of "three boys," in addition to the two referred to by Mr. Fry; he also finds a "score that point to Eastern societies." It will be observed that Mr. Giles is exceedingly indefinite in these statements, and does not give particulars, while Mr. Fry, on the other hand, has given a copy of the records.

On the question of veracity, Mr. Fry's reputation here is quite as good as Mr. Giles' in Wisconsin. Mr. Giles appears to have entirely misunderstood Mr. Fry in regard to the children from this Society in Wisconsin not being revisited by our agents. They have been reported upon repeatedly by the local committees, the local agents, the Western agents, and through correspondence with the employers. All that Mr. Fry stated was that they had not been revisited by him with reference to any special charges or accusations. Mr. Giles' further statements are exceedingly vague, and cannot be answered without the name of the place being given where the children are said to have turned out so badly. The only approach to a definite statement is in regard to "six children in Dane County" out of a supposed

"company of fifty." Of this company, which numbered nine instead of fifty, sent out fourteen years since, we have an exact record. They were all large boys, of that kind who, if they do not get sufficient wages in one place are very apt to go on to another. Only one of the nine committed a criminal offence, having stolen $40 and returned to New York. Of the others, one, Thomas C—, is a successful printer in Boscobel; another, Chas. W. B—, pleased his employers, but finally went to Chicago, where he is doing well; another, Henry H—, remained in his place until he was 21, has a good education and is doing well; another, George O—, disappeared, but turned up at length in Texas, where he succeeded and has sent for his mother and brothers, and the Society has recently aided them to join him. Of the others, William J. H—, is in Chicago, and only one has returned to New York. It often happens that large boys who leave their places in this way go on to other places where they succeed better, and are finally heard from in later years by the Society. This probably was as unpromising a company as was ever sent by the Society.

Two of our agents, Messrs. Fry and Schlegel, have just returned from an extended investigation of the parties sent to Wisconsin, especially of those sent to Cambridge, Fort Atkinson, West Salem, Sparta, Black River Falls, Pole Grove, La Crosse and many other villages and towns. More than 100 were visited or heard from, and great numbers of them are now grown up to be men and women, heads of families with characters firmly established. It would be a cruel wrong to these respectable young men and women to make their names public, as of those who had received charity. But if Mr. Giles will inquire in Cambridge, he will hear of one of these lads, Johnny W—, belonging to those children spoken of with such contempt by Mr. Elmore, who is superintendent of the Presbyterian Sabbath School, member of an extensive manufacturing firm at S—, Wisconsin, happily married and greatly respected and esteemed by all. At Fort Atkinson he will hear of numbers of our children who have grown up to be useful men and women; Maggie M.—, married to a well-to-do and respectable business man, member of the Methodist Church and very much beloved in her circle; another married to the gentleman with whom she was first placed; another, Gustave K—, who has become Deputy Sheriff in Illinois; another, Albert his brother, still doing well with his first employer, and of still others equally successful.

If Mr. Giles could visit West Salem he would hear of William H. K—, who has been very successful and who fills an important position at Winnipeg; of Thomas S—, who has become a popular teacher; of Walter B—, who has a good position on the M. & St. P. R. R.; of William B—, who has recently died and showed his gratitude to this Society by sending a bequest of $100 and thus of many others. In Sparta Henry C— (I quote the words of his employer) "does not need your Society's aid now; he started from here four days ago for Dakota with $1,000 in his pocket to buy a farm. He is a good man and respected by all who know him. We are ready at any time to receive just such another company of boys, for these certainly have done remarkably well." Another boy, Albert H—, remained in Sparta a number of years and then bought 320 acres of land in Dakota, where he is succeeding well; another, Johnny P—, who was the most forlorn little boy when he came, the last one taken by the farmers, to-day is himself a prosperous farmer with a well-stocked farm of 160 acres and substantial buildings. At Black River Falls, Pole Grove, Trempealeau, and near La Crosse, Mr. Giles will hear numbers of histories of the same encouraging character. It would be tedious to your readers to enumerate them.

So far as Mr. Giles is attempting to defend his State from irruptions of criminal and pauper children, he will have the hearty concurrence of this Society. We send forth no criminals, and we permit no child to be chargeable, within a reasonable term of years, on a Western community. We honestly believe that our poor boys and girls are a valuable addition to the working class of the West, and that many of them will raise themselves up in the future as they have done in the past, to be useful and educated citizens.

Yours with high respect,

CHARLES L. BRACE,

Secretary of Children's Aid Society.

NEW YORK, June 10th, 1883.

CONCLUSION.

We leave then these facts and arguments as to our work, for the consideration of Western readers. Any prejudices which may have arisen in certain minds against this youthful emigration, will disappear when all the circumstances are weighed.

The receiving these homeless little ones is a broad act of humanity, and will prove in the long run a blessing to both giver and receiver.

CHARLES L. BRACE, Secretary.

NEW YORK, June 19th, 1883.
19 East 4th St.

PRESS OF
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1883.

CHARITY AT HOME:

Our Parish and its Dependencies,

AN APPEAL

TO THE

CONGREGATION OF ST. LUKE'S CHURCH,

PHILADELPHIA,

FOR

WORKS OF BENEFICENCE AT THEIR OWN DOORS,

MADE ON

QUINQUAGESIMA SUNDAY, 1860,

BY M.R A. DE WOLFE HOWE, D.D.,

RECTOR.

PRINTED BY REQUEST, FOR THE CONGREGATION.

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 607 SANSOM ST.

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COLLECT FOR THE DAY.

O Lord, who hath taught us that all our doings without Charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity; the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before Thee; grant this for thine only Son Jesus Christ's sake.—*Amen.*

SERMON.

ECCLES. xi. 2.

"Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth."

THIS Book, called "Ecclesiastes,"—or the one who convoketh the people,—is believed by the Jews to have been written by Solomon in his advanced age, and to contain, therefore, the results of his ripest experience. The counsels of a man of eminent wisdom, recorded at the close of a long and eventful life, would, apart from the consideration of their inspired authority, be reckoned of great value among any people, and in any age of the world. How worthy are they, then, of the reverent regard of men who know and worship the God of the Bible, when it is remembered that these treasures of experience and reflection are the issues of a mind, enriched at the beginning with unsurpassed endowments, and divinely instructed to write for future generations whatever the providence and grace of God had taught him. The suggestions on practical religion which come to us from such a source, lose nothing of their power by

reason of their antiquity, or because they were given under the dispensation of the Law, instead of the Gospel, for the morality of both systems is the same. Any rule of godly or beneficent practice, which accords with the spirit of the Christian economy, is enforced, not weakened, by the fact that experience had taught wise men its propriety centuries before the Gospel was promulgated.

In the text, we have a precept of Solomon, respecting the duty of distributing to the needy of our abundance; and it is urged upon men, not simply on considerations of duty to the sovereign Lord and giver of all good, but upon motives of forecast, and self-interest, growing out of the changefulness of the world, and the treachery of its possessions. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth." "Seven," as we all know, was among the Hebrews, the number of completeness. It was registered in their most ancient History, as the period of the days in which the Great Creator "rested from all his work which he had made." It was the measure of their own Sabbaths, whether of days or weeks or years; it marked also the limit of their higher festivals, and in various ways, which the time would fail me to specify, was so linked with their worship as to convey to them, by every association, the idea of completeness: any number beyond it was the commencement of another sum. When the Wise Preacher, therefore, indited this word of counsel, "Give a portion to *seven*," it was as if he had

written, Go to the utmost limit,—whether of conscious ability, or rational claim, or seeming call of duty, or number of applicants in dispensing a portion of what God has put in your keeping. "Give to seven,"—and when you have done all that, in your fallible judgment, seems required of you, exclude not yet another demand upon your sympathy and aid, "also to eight,"—if it come commended by the manifestation of a need which you cannot gainsay, and there remain with you a supply from which a portion can be given! The spirit of the precept is,—transcend your own conceit of what you ought to do for the relief of your suffering or needy human brotherhood. And is there not a reason for this in the natural selfishness of the heart? Considering how regardful we are of our own comfort, how difficult it is for us, after the most careful attention to the claims of others, and the liveliest sympathy which can be awakened for wants or sorrows not our own, to get a full realization of need which we have never experienced, is there any danger that we shall err in being more beneficent, than the spirit of the second commandment will justify, "Thou shalt love thy neighbor as thyself"! Was ever man impoverished by what he administered in the fear of God, and under sense of religious duty, to relieve the actual wants, spiritual or bodily, of his fellow men? Doubtless, men in mercantile life, have been often ruined by generous efforts to sustain their associates, or friends, in crises of financial embarrassment,—but this they have done at the im-

pulse, not of religious, but of mere natural sympathy,—not to meet pressing want, but to sustain commercial credit! Doubtless, after reverse of fortune, brought about by the ceaseless fluctuations of trade, men have remembered amounts given by them in their day of prosperity for benevolent objects, which it would be convenient, could they repossess; but who ever heard of one that presumed to attribute his disasters to his Christian charities? Nay, what remembrance of former affluence can be more grateful to the heart of a man, now, by the providence of God, able to give only his sympathies to the suffering, than the recall of deeds of mercy wherewith he once cheered the desolate, and which are still stored up to enrich him in the Kingdom of Heaven? Which would he recover if he might, the Thousands that he has lavished on himself in the indulgence of his pride, or his appetite, or the Hundreds that he has returned to the Lord, in the spread of his Gospel, or in the sustenance and comfort of his poor? Which is the more cheering record on the tablets of memory, the luxury of personal ease and splendor and festivity, or the luxury of doing good? No soul that ever gave, in submission to an impulse of pity, or a sense of duty, is so shrivelled with avarice, as to settle these questions, against the law of beneficence, to favor the policy of selfishness!

It is not uncommon, when the calls of Christian charity multiply, for men to say in their hearts, if not with their lips, "I seem now to have enough

and to spare, but times are treacherous, riches are fleeting. I must forecast for gloomier times, and preclude, by reserve, the contingency of future wants." That very argument, Solomon's wisdom, enforced by the teaching also of the Divine Spirit, uses against the scheme of holding back present superfluity to ward off the chances of ulterior need. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth." And why does he say this? Because the force of every man's example is needed to establish the great doctrine of human brotherhood; because, in the vicissitudes of human life, it is for the good of all, that this mutual bond should be universally acknowledged; because the prosperous are, even in their time of affluence, dependent for many of their comforts on the labors and good-will of the poor; because he who is compassionate and open-handed in the days of his wealth, will find that even his fellow men do not forget it, in the hour of his necessity; because there is an overruling Providence which notes all the stages of a man's history, and gives every one to experience the truth of his assurance, "Godliness is profitable unto all things, having the promise of this life, and of that which is to come"; because Jesus, the Mediator of the New Covenant, and who is to be the final Judge of its issues, has left on record the promise, "Whosoever shall give to drink unto *one* of *these little ones*, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall *in no wise* lose his reward!" My Brethren, it

is not the loftiest motive which can be presented to the heart of man:—(gratitude to God, the universal giver,—love to Jesus, who spared not himself, but gave his life-blood to redeem us, were far nobler, and more worthy of our origin and destiny)—but Heaven deigns to plead with us, that it is man's true policy, his wisest and most prudential course, to deal bountifully with his needy brother,—to exercise the stewardship which the great Householder has committed to his hands, as one that must give account.

In the verse which succeeds to our text, the Preacher argues for the bounty of man to man from the prodigality of nature. "If the clouds be full of rain," he proceeds, "they empty themselves upon the earth;" the pomp of their magnificence, the lustre of their sun-lit vapors, they surrender to fructify the ground, and make glad the heart of man! The inanimate creatures of God, which thus fulfil his errands of beneficence, are monitors to intelligent, responsible, immortal man, that he is not, in his puny individuality, to be the dull absorbent of God's grace and goodness. Every receiver in God's universe is thereby ordained to be a giver. The chain of beneficence has no final link, to which all else are tributary. It descends from the throne of the Most High, compasses the realm of nature, and returns to it again.

Brethren, I am fully, sometimes (when I forget for a moment, in my keen sense of personal relations, my official bonds), painfully, sensible how often it

devolves on me, as the Minister of God, to plead with you for some work of piety, or mercy, in which the honor of our Lord, or the good of his ransomed ones is involved, and to draw out as I may the sympathies of your hearts, and the bounty of your hands. But we cannot forget that, in great cities, great treasures of material wealth are accumulated; great facilities for its acquisition are enjoyed,—great freedom of personal gratification in its expenditure is indulged. We cannot shut our eyes to the splendor of equipage, and dress, the dainty fare, the costly books and pictures, and statuary; the gems, and gold, which betray that there is no lack of means for the garniture of life, and so demonstrate that there is enough for its legitimate uses. We cannot ignore the presence, where myriads of men do congregate, of want and suffering and ignorance, brought by the providence of God into proximity with those whom the same providence has endowed with the ability of relieving it. We cannot forbear to feel, and to declare, the tremendous responsibilities under which they live, who plant themselves in such a metropolis as this, employ successfully its facilities for trade, revel in its personal, social, and literary luxuries, and stand face to face with its throngs of desolate, degraded, and uninstructed poor. Much as is achieved by our public and parochial charities for the relief of suffering humanity, and the religious culture of the masses —favorably as we compare with other communities in these tokens of a living faith, and a brotherly love, yet,

oh! how far short do we fall, of the standard of Christ, whose new commandment is, that men in the fellowship of the Gospel, love one another *as he has loved us*, with a devotion of self-sacrifice to the needy, the sorrowing, the lost, that knows no limitation! The stewardship of wealth (and every man is charged with it, who has more than his absolute needs require), what a fearful trust it is! Who could now carry up his accounts to the great Lord of the Household, and say, in the presence of all his servants, who have waited for its dispensation from his hands, "I have never withheld good from them to whom it was due, when it was in the power of mine hand to do it!"

But we must not forget, in the pursuit of these general considerations suggested by the text, that to present the local or home charities of this Parish was our special design, with a view to enlist for them a more lively interest, and to draw out the contribution of your prayers, your labors, and your alms, in a more generous and abundant support of them. And here let us pause a moment to consider what a church ought to be to the neighborhood in which it is reared. Not a cloister, into whose enclosure people from a distance shall come to shut themselves up for their own devotions and religious discipline, casting its cold shadow on those who pass by, and suggesting only thoughts of gloom, and mystery, and superstition; but a well-spring of blessing and refreshment, not only yielding to those who stoop to drink at the fountain, the water of which he who drinketh

shall never thirst, but overflowing in streams of mercy upon the desolate places beyond, inviting by its beneficence, "Ho every one that thirsteth, come ye to the waters!" A green spot it must be in the desert of sin and selfishness; a centre from which religious light, and kindly, ameliorating, Christianizing influences go forth; a source of practical good, which shall silence the gainsayers, or force them to confess with them of old—that notable benefits are done by them in Jesus' name, is manifest to all, and we cannot deny it!

But to proceed with the statement of our home charities. The first, in point of time, after the establishment of the church in 1840, and the opening of its Sunday-School, an institution which had then become an integral part of every parochial organization, was the Parish School—designed especially to combine with instruction in the ordinary branches of a plain English education, daily, careful, distinctive religious tuition. The plan proceeds upon the assumption that the instruction given in our public schools, useful and thorough as it may be, is not all that is needed, especially for those whose parents, for the most part, lack either the time or the ability to give them religious culture; not all that is needed to fit the rising generation to fill their spheres in life, or to prepare them for their destiny beyond. In the Parish School we are diligent to impart religious as well as secular truth; to educate the heart and hands as well as the head; to train up children as immortal beings, amenable for their motives no less than their doings,

living under the responsibilities of the Gospel, bound to Christ as well as to society; and required, for the conservation of their faith, for the honor of their Master, for the benefit of their fellow-beings, to recognize the Church of God, to wait on his Sanctuary, and to observe his Sacraments and Ordinances. Such lessons can be given in none other than a Parish School. I am persuaded that their importance will be realized more and more as the experiment of our civil and social economy developes its momentous results. The generation that succeeds us will have unlearned the monstrous folly on which we of this age are practicing—that a people can be qualified for self-government merely by the culture of the understanding, and that all the religion which is needful for the safety of society is to be found in the precepts of the Bible, without its doctrines, without its sanctions, without its visible institutions. I cannot pursue this interesting theme. Our school has been in operation for seventeen years. It has trained, in whole or in part, not less than one thousand, probably fifteen hundred children. It has now one hundred and forty-nine pupils, under three teachers, in as many separate apartments. The school attends the church on all the Holy days. Its classes are weekly catechized by my Assistant, and visited constantly by the Lady-managers. Pupils who can afford it, pay a dime a week for their tuition; others are received as charity scholars, supported out of the general contributions of the congregation, or on scholarships sustained by individual donations of five

dollars per year, and entitling the donor to designate the children who shall receive the benefit. In the past year there have been received in annual subscriptions and donations $310.50, in tuition money from pupils, $358.28. The expenses of the school have been $813.91: leaving a balance due the Treasurer of $144.23. For the first time in its history, the school has closed its annual account in debt. The occasion was unavoidable, and merely temporary. Supposing the present number of paying pupils to continue in attendance, and the contributors of last year to renew their gifts, the indebtedness will not increase from this day forward; and a small special offering from the friends and supporters of the school will set it free from its existing embarrassments. Of those who have been reared in this school, and are now abroad in the world, a Lady-manager, from whom I had asked statistics, writes: "It is rather difficult to give facts in connection with our former scholars, excepting that we constantly hear of them as living in families and giving great satisfaction to their employers. We also meet them in stores, and universally hear them spoken of as being particularly modest and obliging. Two of our former pupils have themselves become teachers, and very many of them are communicants of the Church." Surely, brethren, we cannot permit this first scion of our local charities, which has flourished and borne fruit for so many years, to languish or decline.

Our Dorcas Association, which conducts its proceedings, as I conceive, with great wisdom, was entrusted

last year with $494. It adopts the plan of employing the poor to make the garments for the poor, for which work they receive a pecuniary recompense. In the winter of last year, some sixty women received some employment from December to March, and were thus rescued, in part at least, from the degrading and demoralizing necessity of beggary. Seven hundred and eight garments were thus made; four hundred and fifty-three distributed to the poor of our own parish district, some given to the Mission churches of our section, and seventy-two were sold to or for the poor at the cost of material, thus saving others from the conscious shame and disgrace of receiving articles of value for which they pay no consideration. There's a precious moral in this scheme of helping the needy to help themselves—saving them from that loss of self-respect which reduces humanity to abject abandonment, and leaves it an easy prey to every bestial vice. The sum thus far contributed to this excellent charity in the present season, falls short of that which had been given in the previous year—about one-fifth of the whole amount; while the sales of garments made already exceed, I am glad to report, those of the whole preceding season by one-half.

The Missionary Sewing Circle of this Parish, which devotes itself to the supply of clothing to the families of poor Missionaries in this diocese, expended last year for materials $179, and sent out to as many families eight boxes of raiment, containing on an average one

hundred garments in each. The benefits of this charity are felt at home as well as abroad—in bringing the members of the flock into closer social relations, and under circumstances calculated to enliven their Christian sympathies, and to give them a deeper interest in the cause of Missions. The work is proceeding in the present season with undiminished resources and interest.

The "St. Luke's Church Home," for aged and desolate female communicants, is, in my regard, one of the most interesting as well as most incumbent charities which this people has undertaken to sustain. No man can read the 1st Epistle of Paul to Timothy, nor, indeed, the sixth chapter of the Book of the Acts, without being convinced that, from the time of the Pentecost throughout the Apostolic age, provision for the aged widows, who were widows indeed, was one of the established and acknowledged duties of the Church of Christ. The cost of such an institution is no more to be reckoned as conclusive against its maintenance, than the expense of educating his children, or succoring his decrepit parents, is to be pleaded by a man as the grouud of his discharge from such a domestic duty. It is the Lord's work to care for his disabled poor, and we must not shrink from it. Nothing is too costly to be done for Him who gave his blood for us. The rent of our Home, $250 per annum, is paid out of the alms received at the Holy Communion. The cost of sustaining the household expenses for the year ending March 1st, 1589, was $716. "Judging from comparison of the expenses thus far in the present year,"

writes the Manager from whom my statistics are obtained, "we shall not exceed that amount. The family has numbered twelve," she proceeds, "including the Matron and servant, making the average expense for each about $60; affairs have surely been prudently and judiciously administered. The bare statistics of our Home can be given in few words: but we can scarcely say enough when we speak of the comfort so cheaply rendered to the aged and feeble women gathered within its walls. Their food is simple and nourishing, their clothing plain and suitable, and their little ailments are promptly and kindly attended to. I think the peacefulness of their lives has had a marked effect upon their characters. If any be disposed to regard this at a distance as an expensive charity, let him warm his heart by a nearer view; then we are sure he will not grudge the money he contributes towards smoothing the last few descending steps of those who, in weariness and painfulness, have for so many years trodden the rugged pathway known only to the very poor. Is it not a blessed thing to let them taste a few drops of sweetness, see a few gleams of sunshine, enjoy a few hours of rest after the bitterness, and gloom, and disquiet of a long life of unremitting toil and pinching poverty? I am glad to be able to add that we shall, by the goodness of God, begin another year without indebtedness." Surely, brethren, there cannot many years elapse before we shall be gladdened with the intelligence that some departing saint of this household of faith, grateful for the bounty that has crowned his days,

and for the comforts of home and friends in declining age, has left, for the permanent endowment of this charity, a portion of his worldly estate, "a sacrifice and an offering unto God for a sweet-smelling savor." I commend the matter to your thoughtful consideration, and this humble home meantime to your continued care and generosity.

Of our Mission Chapel—the most recent, and perhaps the most effective, of our local charities—I had intended to speak at length, and with particular earnestness. It has been in partial operation for little more than a year. At present, its work is conducted in a hired room on Broad Street, near Fitzwater. It was instituted in reference to the spiritual wants of that large body of laboring population residing in the extreme southwestern district of this city. A committee of the Vestry of this church visited and examined the locality, and reported that an effort of the sort was needed in that neighborhood, and that it naturally devolved on this, as the nearest and ablest church, to commence the enterprise. It was out of the question to bring the spiritually destitute of that section into our own Sanctuary: first, because there is no room for their accommodation; again, because they are too distant to come, with their young and with their old; and further, because their condition in life renders them ashamed to enter our large and elegant churches, among the affluent, in their mean and uncomely apparel. Alas! what throngs of people in our city, who, in their native land, where the habits of society

are different, were diligent in their attendance at church, and even communicants at her altars, have here fallen into utter neglect of God and His ordinances; never entering His house; and seeking His ministers only for relief in their penury, and for the decent burial of their dead! Say you, that they alone are responsible for this declension? Replies any man, in the spirit of Cain: "Am I my brother's keeper?" God *will* require at the hands of the prosperous these children of toil whom his providence has brought into our midst, and whom our social institutions and habits of dress repel from His sanctuaries. It cannot be with impunity, here and hereafter, that we leave practical heathenism to flourish at our very doors, without an effort for its reclaim. Under the prompting of these and kindred thoughts, have we entered upon this missionary effort for our poor neighbors, once many of them brethren in the faith. With the sanction of the Vestry, and the co-operation of an active committee of laymen outside that body, we have brought it to your notice, and solicited your prayers and contributions. The blessing of them that were ready to perish rests on you for what you have done.

In September, 1858, the Hall of the Franklin Hose House, on Broad Street, near Fitzwater, was hired for the purposes of this Mission. The work was commenced by the gathering of a small Sunday-School. As the winter of that year drew on, an evening school for men and youths was opened on three nights of the week,

which was attended with very encouraging results. Large numbers of those who had passed the usual period of pupilage without acquiring a knowledge of the elementary and (in this country) indispensable branches of an English education, gladly availed themselves of the opportunity to repair this omission. They were gratuitously instructed by young gentlemen of our parish, who generously set apart one or more evenings in each week, through the entire season, for this benevolent work. The proceedings of the evening were always begun with prayer, and religious truth was communicated, from time to time, as opportunity served. The devotional and other sacred exercises were always listened to with reverent attention and most decorous behavior by all present. The appreciation in which the pupils of the night school held their advantages may be inferred from the fact that, at the close of the season, they presented to the Mission an elegant Bible for use at the Desk. A School for teaching little girls the use of the needle was also opened on every Saturday morning of each week, for two hours, by young ladies of the parish, who interspersed their manual exercises with oral religious instruction, and the practice of sacred song. This school, also, was attended by large numbers of children,—Romanists, and Protestants of all names, as well as Episcopalians. On the Sunday evenings, Divine service and a sermon have been had since the Mission was first commenced. The attendance has gradually but steadily increased. The responsive parts of the

worship, the chanting, and other psalmody, are conducted with a spirit and fulness of accord which it would be cheering to have imitated in the great congregation. A most interesting fact in the operation of this Mission is, that, being conducted in a plain, unpretending place, the poor of the neighborhood are found willing to attend in such habiliments as they have. In their faded and everyday garments, they assemble to worship God and listen to his Word. Thus we are reaching, through this agency, a class of the community otherwise unapproachable by the influences of the Gospel,—a class which would not venture to bring the meanness of their attire into contact with the rich and costly clothing worn by the affluent in their luxurious churches. In November of the past year an arrangement was happily effected with the Rev. Mr. Childs, our excellent Assisttant, who, since July last, has officiated on Sunday evenings at the Chapel, to devote himself especially to this important branch of our parish work. Since he has thus enlisted in it, morning as well as night service has been maintained there, and about sixty families are enrolled as belonging to the congregation of the Mission Chapel. The minister in charge has already baptized fifty-four children. The place of meeting (not yet furnished with as many sittings as it will hold) is always respectably filled,—often to repletion. The Sunday-School gathered from the neighborhood, (and not transferred from the schools which have heretofore clustered at the parish church) now numbers 150 scholars. The staff

of teachers go from this church; but not enough are yet in service to meet the wants of the Mission. Surely this great congregation ought to furnish Christians enough, glowing with the love of Christ, and with earnest desire for the salvation of souls, to conduct efficiently this department of our Mission enterprise. Let it not be written of any of the Sunday-Schools connected with this church, which now, in all their branches, comprise nearly 900 pupils, "The young children ask bread, and no one breaketh it unto them." A Bible Class, composed of laboring men, some of them heads of families, gathers every Sunday at the Mission Chapel to receive instruction from a devoted Christian lady. Twenty-five attendants enjoy the advantages of this class. The Night School for men and half-grown boys is in operation again the present winter, and numbers sixty scholars. The Sewing School is also convened on every Saturday, and bestows its benefits on 150 children, cultivating industrious habits, giving them skill in an useful art, and replenishing their minds with Divine knowledge, and with sentiments, words, and melodies of devotion.

Surely, when we contemplate the various agencies of good which are at work in that Mission, and the avidity with which they are employed by the persons for whose benefit they have been put in action, when we consider the reflex influence of such benevolent effort as is there zealously and pleasurably put forth by the young and active members of our Church, to the furtherance of their own growth in grace, we cannot doubt that here

is another instance in which mercy "is twice blest. It blesses him that gives and him that takes." The question can no longer be esteemed an open one, Whether there was need of such a Mission in that locality, and we of St. Luke's the people to undertake the enterprise? FACTS already developed answer and rebuke every doubt.

I ought not to close without adverting to one other charity, which, although it is a branch of our Parish Sunday-School, yet, as it is a somewhat peculiar department, and maintained at special cost in an hired Hall, separate from the church, and still not associated with the chapel, may be fairly accounted worthy of distinct recognition. I refer to the Sunday-School for colored children. Some five years have elapsed since this department of the Sunday-School was established. It was first opened in a room in the basement of the church. It soon grew too numerous for the accommodations there afforded, but was continued there, cramped and uncomfortable, for two years. It is now conducted in the Native American Hall, in Lombard Street above Thirteenth. It numbers 150 pupils, under thirteen teachers, members of this Church. The improvement in the appearance and deportment of this school, as well as in intelligence and Christian knowledge, has been marked, and truly encouraging. No school is more orderly, docile and reverent than this; none sings with more spirit and propriety the Songs of Zion. I delight to see them in their clean and neat apparel, and with eager faces

listening to "the truth as it is in Jesus," as it falls from the lips of beloved disciples to whom it is my privilege to minister in holy things. It is a refreshing token that I have not altogether failed to make *known* the freeness of the gospel of Christ: it is a grateful spectacle to behold members of a parish which in worldly thrift and social position is unsurpassed, rejoicing to serve those whom the world casts out as unworthy,—doing what they can to impart the comforts of the Gospel to a crushed and down-trodden race, whose allotment in this land, present and prospective, assures nothing better than that they shall be "hewers of wood and drawers of water" to their dominant brethren.*

I cannot suppose that any member of this congregation would deliberately wish to suspend or extinguish any one of these charities. And yet they demand for their support constant supplies of money from some, constant bestowal of labor and time from others. We cannot do good without sacrifice: we cannot retain the blessings which we have—strange solecism!—without imparting of them to others. In a fallen world, afflicted with sin and its punishments, darkened with ignorance, the claims of the suffering and needy must be manifold. The counsel of Wisdom, human and divine, is, "Give a

* In the past year, members of this Congregation have contributed to meet the current expenses of the "Church Home for Children"—(an institution sustained by several Parishes)—the sum of $490.

portion to seven, and also to eight." When Christian men and women adopt, as the rule of proportion after which they will render back to the Lord of the increase He gives them, the tenth—which prevailed under the typical economy, and was sacredly observed by Jacob and Abraham, centuries before the Law was thundered from Sinai, there will be no lack of means to maintain and extend the Lord's worship, and to relieve his distressed people.

We sustain the ordinances of religion in this Sanctuary with all the sensible comforts which here attach to them,—the warmth, the cleanliness, the music,—at a cost of about $6000. The benefits and enjoyments of this expenditure enure to ourselves. It is not given away, but invested for our own behoof. Is it too much to ask that an equal amount shall be bestowed upon the neighborhood in which this watch-tower of Zion is reared? Ought there not to overflow from this fountain a gush of blessing as great as that which reposes in its bosom and glows under the light of Heaven? Stand we planted in the House of the Lord, endowed with "blessings of Heaven above, blessings of the deep that lieth under," and shall there not cluster on this Vine, fruits that shall abound to the glory of God and the refreshment of man?

May God help us, every one, by His enabling and inciting grace, to do our duty and fulfil his pleasure. Amen.

Lord, lead the way the Saviour went,
By lane and cell obscure,
And let love's treasures still be spent,
Like His, upon the Poor;
Like Him through scenes of deep distress,
Who bore the world's sad weight,
We, in their crowded loneliness,
Would seek the desolate.

For Thou hast placed us side by side,
In this wide world of ill,
And that thy followers may be tried,
The Poor are with us still.
Mean are all offerings we can make,
But Thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

That man may breathe, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, Creation's blank!

CHURCH AND STATE CHARITIES COMPARED; WITH SPECIAL REFERENCE TO THE SYSTEM OF NEW YORK STATE CHARITIES:

TWO LECTURES,

DELIVERED

BY INVITATION OF THE SOCIETY OF ST. VINCENT DE PAUL, NEW YORK,

AT THE TABERNACLE,

JANUARY 29TH AND FEBRUARY 26TH, 1857,

BY

L. SILLIMAN IVES, LL.D.

PUBLISHED BY REQUEST.

NEW YORK:
EDWARD DUNIGAN AND BROTHER,
(JAMES B. KIRKER.)
151 FULTON STREET.
1857.

TO

His Grace the Archbishop of New York,

UNDER WHOSE DISTINGUISHED PATRONAGE THE CHARITIES OF THE CHURCH IN THIS DIOCESE, IN SPITE OF GREAT DISCOURAGEMENTS, CONTRAST SO FAVORABLY WITH THOSE OF THE STATE, AND UNDER WHOSE AUSPICES THE FOLLOWING LECTURES APPEAR BEFORE THE PUBLIC,—THEY ARE INSCRIBED AS A TOKEN OF UNFEIGNED RESPECT FOR HIS HIGH CHARACTER, AND OF AFFECTIONATE GRATITUDE FOR HIS MANY PERSONAL FAVORS,

BY THE AUTHOR.

L. SILLIMAN IVES, LL.D.

DEAR SIR,

At a general meeting of the Society of St. Vincent de Paul, held in the School-room of St. Patrick's Cathedral, on Sunday evening, March 1st, 1857, the following resolution was unanimously adopted:

Resolved:—That a Committee be nominated by the President, to present the thanks of the Society to Dr. IVES, for his able and eloquent lectures, and to request a copy of the same for publication.

The Committee take great pleasure in the discharge of this duty. They feel assured that they correctly represent the sense of the Society, in stating that your lectures were especially called for by the exigencies of the times, and were replete with valuable information, which they think ought to be presented in a permanent and accessible form.

The Committee respectfully request that you consent to the publication of these Lectures, and that you will for that purpose favor them with the manuscript at your earliest convenience.

In behalf of the general meeting, and of the Committee, we remain,

Dear sir,

Respectfully your obliged & obedient servants,

HENRY JAMES ANDERSON, *President.*

EDWARD S. WORTH, *Secretary.*

GENTLEMEN—

Your communication, in which you do me the honor to request a copy of my lectures on "Church and State Charities compared" for publication, is before me.

In complying with this request I cannot but express the hope, that your favorable estimate of these lectures, as meeting an urgent demand of the times, may be justified by such prompt, discreet, and united action, on our part, as must ultimately lead to a correction of the enormous evils which they in a degree expose.

At your solicitation, and under favor of our venerable Archbishop, have done what I could, consistently with the engrossing character of my stated duties, to place before the community an honest statement of the hardships, to which, as Catholics, we have been subjected by the State in her Reformatory and Public School systems. But the more I examine this subject, the better am I convinced that much more remains to be said. In these lectures, however, I feel there is enough, in connexion with the information that by other and abler hands has been placed before us, to summon us to action, or to fasten criminality upon us if we refuse to act. I will only repeat the hope, therefore, that for the cause of truth and justice they may not only be read, but acted upon in the fear and love of God.

I am, Gentlemen, very truly your obt. Servt.,

L. SILLIMAN IVES.

HENRY JAMES ANDERSON, LL.D., *President.*
EDWARD S. WORTH, *Secretary.*

LECTURE I.

WORKS OF CHARITY NOT ENTRUSTED TO THE STATE.

No man who accepts the Christian religion can doubt the obligation of Christians to make provision for the poor, the ignorant, and the suffering. And when we look over the precepts of Christ, or the rules and arrangements of the infant Church, there would seem to be as little question that this obligation is imposed upon Christians, *as members of Christ's body*—as being bound together in one spiritual brotherhood—under one Divine Head, on the simple principle that "when one member suffers, all the members suffer with it."

But while our obligation to the poor is generally admitted, and while the special duty of the Church, in this regard, is not denied, it has become a question of serious debate, whether the best good of individuals and the highest interests of the State, do not require that the great work of charity, in the main, should not be entrusted to the direction of secular governments?

Now, as this question is becoming every day more deeply important in our own country, it is a duty we owe

to ourselves and others, to be at once prepared to meet it—to determine in our minds, whether we are called upon to encourage or resist the spirit of the age, which seeks to confide to the power of the State that care of the poor which, in ancient times, was left to the wisdom and charity of the Church of God?

In settling this question of duty, it will be well to consider, in the outset, what the works of Christian charity embrace? What, indeed, they require? For by an artful separation of things essentially connected, an infidel philosophy may succeed, even in the view of many good men, in establishing her claim to govern where she is entitled only to submit. In those cases where mankind are reduced to a hopeless state of suffering; where, in the system of relief, little danger is apprehended from what is regarded an undue influence of the benefactor upon the *judgment* or *will* of the recipient, the charity of the Church has seldom been interfered with. But, on the contrary, wherever the nature of the charity is such as, in its exercise, to be designed or calculated to impart to large masses of the poor *principles of action*, to give a bias to their minds, their wills, and affections; where, for example, *ignorance* is to be removed, and consequent ties of obligation and gratitude are likely to be cemented,—*there*, in that charity, it is insisted, that the common weal demands the State to take the lead.

Now, upon what ground is this distinction made—this demand pleaded?

To speak in a popular sense—man is made up of *body*, *mind*, *and soul*; and whenever a system of charity is adapted to his wants, it must have regard to these his constituents; otherwise his security is endangered, his manhood impaired, and the purposes of his

being are unfulfilled. And beyond this, to secure the fulfilment of these purposes, regard to the constituents of man must be observed according to their proper order. The body must be provided for in a way to develope the functions of the soul, and, if possible, of the mind; otherwise man is fed simply as a beast. Then again, the mind must be instructed and disciplined with a view to the supremacy of man's nobler part — his spiritual nature; or, he is treated merely as the creature of earth, destined to go out of existence with the shadows which encompass him. When, therefore, the hand of charity deals to suffering man the bounties of heaven, the eye of charity must ever be directed to man's highest destiny—to that glorious state, for which all other states are a mere probation, or kind of novitiate.

If this be so—if the interests of the soul so vastly transcend all other interests, as rightly to exact of all others a constant subserviency to their own advancement, how can the *cultivation of the mind* be safely entrusted to other authorities than to those who have the guardianship of man's spiritual and immortal concerns?

We are now prepared to press the inquiry, upon what ground can the State claim a supreme control, for example, over the education of the poor? The ground most relied upon, and urged with most plausibility, seems to be, that to entrust education to the Church, in this country, would be to deepen the shades of religious difference, make more legible the lines of party, and thus raise up in the State mutually hostile influences, which might essentially endanger its harmony and well-being.

Now suppose we admit this as a necessary result, what then? If, by putting the work of educating the

lower classes into the hands of the State, we lessen attachment to a *particular religious creed*, what do we achieve but the destruction, in the minds of the poor, of the *power of religious principle*, or the generation in those minds, of a merely worldly one? What, but the extirpation of faith, and the consequent implanting of the seeds of infidelity, or, at the best, of religious indifference? For in no other way can the State destroy religious differences. To make man indifferent to distinguishing points of faith and practice, is nothing more nor less than to make him indifferent to religion. For in regard to every man, *his* religion is wholly made up of those distinguishing characteristics with which his own mind, under a good conscience, invests it. Hence to destroy in his mind the force of these characteristics, is to take from him every actuating principle of religion, and leave him a prey to the snares of unbelief. To live in the breast at all, religion must hold the first place. It cannot, from its very nature, exist in a state of subordination to any other principle. It must reign supreme in the reason, the conscience, and the will, or practically cease to be. But to have this sway, it must stand before the mind with a more strongly defined image, with more distinct and exact and captivating features, than any earthly object; and when, by any cause, it is deprived of this distinction, it loses its identity, and gives place altogether to another influence.

Here, then, our question, you see, is reduced to one of mere supremacy between the authority of God and the authority of the State;—between the rights of the Almighty Ruler, and the rights of temporal governments.—To a question, whether God or the State, shall direct man's thoughts, and exercise dominion over his conscience and will?

It is perfect folly to reply, that the State intends no such antagonism to the Almighty; and seeks only to make man more charitable and tolerant towards his neighbor; inasmuch as its main objection to the Church's influence, in the education of the poor, is based upon the dread of a too great ascendency in their minds of *distinctive* religion; and hence, that its object in seeking the supervision of such education, is to break down, as far as possible, this distinctive religion. Consequently, the charity and tolerance it would promote, is simply an extinction of the *all-absorbing love of God*, and that overpowering regard for his will which makes us "obey God rather than men." This is the sum of the matter. And, therefore, I repeat, that this question, whether the Church or the State is to have the direction of the charities to the poor and suffering, is a question merely of *rivalry*, so to speak, on the part of the State, in its struggle to modify the unalterable exactions of the Supreme, and to induce man to adapt his religion to the dictates of temporal power.

The State may not intend thus to rob God of his sovereignty, or to entice his creatures from their just allegiance to Him. She may never have deliberated upon the fatal tendency of her own action. In truth, she may really think herself possessed of the power to make men accept the *general* truths of christianity, and at the same time become indifferent to its *particular* truths;—to induce them to obey God, in regard to some of his commands (particularly those which are not likely to conflict with her will), while they *disobey* Him in respect to others that might thus conflict—to teach them to feel their obligation to observe what He enjoins about *morals*, and, in the same lesson, to acquire a low estimate of his instructions about the Church—"the one faith,"

—"the one baptism"—"the one bread," and so on. The State may really think that she has this power, without reflecting that "whoever offends God's will in one point, is guilty of *all*,"—without reflecting, that the moment you persuade an adult or a child to treat lightly that which he holds to be the requirement of Almighty God, whether it have regard to faith or morals or ceremonial, that moment you break down within him the restraints of conscience—the only barrier which can keep him from becoming a curse to himself and to society! I was right, then, in saying, that this system of State education is a system calculated, if not designed, to subvert in the minds of the rising generation the authority of Almighty God.

II.—But suppose this, instead of being certain, were doubtful; we are required to view the question in still another light—to subject it to a further and more rigid test. The only security we have for the proper administration of charity, is, that it be done under the divine spirit of charity; that the agent or distributor of God's bounty be drawn towards the sufferer by an intense sympathy, and impelled in his holy work by the ardor of patient, enduring love. Nothing short of this will insure that discrimination, disinterestedness, gentleness, forbearance and perseverance which make charity a real blessing to the needy and distressed.

Now can the State give such security? Has it a soul that burns with divine charity? A fellowship with the suffering, cemented by divine love? 1st. Is it instinct with spiritual discernment—with a power that leads it through the length and breadth, the height and depth, of human wretchedness, and enables it to discriminate and judge of individual want? It may

view poverty and ignorance in the aggregate, and make general laws to meet their necessities. But the bitterest suffering is often found in a state of *exception*, as it were. Does the State distinguish and provide for this? Or rather, do not its general laws often tend to aggravate it?—tend to divert the attention, by their common provision, from special cases of necessity? To operate somewhat in the way of those large machines for gathering our products, which may do their work well on the smooth and open plain, but fail utterly to reach the grain that lies in the hollows and secluded spots of the field. And then again, what security have we that these general laws may not, in some cases, increase the very evil which they profess to remedy? Examine, in regard to this point, the boasted system of government education in Prussia, where the failure, from any cause, of the poor man to send his child to the national school is visited upon him by cruel imprisonment. "I asked an intelligent Prussian," says Mr. Laing, "what would be done if a parent refused to send his child to school? He told me he had lately been at the police-office, when a man was brought in for not sending his girl to school. She could not read, although advancing to the age to be confirmed. The man said his child was earning her bread at a manufactory which he named, and that he could not maintain her at school. He was asked, why he did not send her to the evening schools established for such cases, and held after working hours, or to the Sunday schools? He said, his wife had a large family of young infants, and his girl had to keep them when she came from work, while her mother was washing for them and doing other needful family work, which she could not do with a child in her arms." The State admitted of no excuse, but thrust the poor man

into prison—thus adding to the sadness of his poverty the deprivation of his liberty. And this want of discrimination—of the adaptation of charity to the real, the special demands of the suffering—this violent fitting of each and every one to the *iron bed*—must necessarily attend and mar all great schemes of mere national beneficence.

2d. But I ask for another quality,—a quality most essential to the dispenser of charity. It is *disinterestedness*. Does the State possess it? What says the history of its efforts in behalf of the poor? I defy the defenders of government charity to point out a single instance of State interference in this divine work where self-interest is not manifestly the impelling or controlling motive!

You instance, perhaps, the case of Alfred the Great, and ask whether a brighter example of disinterestedness than is afforded in his state arrangements for the education and amelioration of the poor, could any where be found? We admit the brightness of the example of disinterested charity; but we affirm, that it is the example of an illustrious *individual*, and not of the State. It is true, that the *laws* of his kingdom, under his will, tended to secure justice to every class of his subjects, and especially to the poor—while they laid such a contribution upon wealth as was needed to carry out his benevolent designs. Yea, these laws, in one particular, relating to the lower classes, challenge our peculiar admiration. They annexed a penalty to crime in proportion to the degree of intelligence and responsibility—thus favoring the class that had least protection from the circumstances or accidents of life. But we deny that the system of charity which had his support was under his own, or the government direction.

We deny that it had in it any impulse or feature of mere State policy;—or was in any degree subject to the control of statutory provision. The grand influence which moved the heart of this great king towards the poor, was in nature the same that made his Divine Master their companion and friend; the same that impelled the saints in their self-humbling and self-sacrificing works of love. That which animated him on the throne, was the same that moved him, when reduced to almost starvation in his little castle of Athelney, to persuade his mother to share the last loaf of bread with a poor beggar, bidding her trust in the good Providence of Him who satisfied the five thousand in the wilderness, with five loaves and two fishes. Yes, it was that charity which burned in the heart of the saint, that opened the hand of the king, and scattered the royal bounty so beneficently among the poor. For he did it in a saintly manner. When he sought to raise the condition of the lower classes, his first thought, says his biographer, was to do it in a way that would leave them elevated in point of industry, morality and religion. Hence he called around him the most eminent ecclesiastics, and after due consultation, committed the work to the bishops and monastic schools—thus casting, by his judgment and example, an important weight into the scale of *ecclesiastical* education of the poor, in opposition to that of the State.

But let us take a case or two where there can be no question that the action of the State, in regard to the poor, is wholly distinct from the influence of the Church,—yea, where it may be considered as, in some sort, antagonistic to such influence. Let us look first at the system adopted by the Spanish Colonial Government for the civilization and training of the poor na-

tives in Hispaniola and the neighboring settlements on the continent of South America. Sad is the story of wrong that was inflicted upon these natives, and persevering have been the efforts of a Protestant press to fix the responsibility upon the Catholic Church. Whereas, even the prejudiced Robertson, in his history of America, more than exonerates Catholicity, while he shows by a series of incontestable facts, that the outrage is to be ascribed solely to the mercenary and heartless schemes of the secular government. That, under the pretence of superintending the education of the natives in the arts of civilization, and of throwing around their interests the shield of paternal guardianship, this government was only enticing them into its grasp, and preparing to reduce them to a state of the most degrading and exhausting servility. While the pious missionaries in that country, with Cardinal Ximenes in Spain, strained every nerve to resist the tide of secular oppression, and rescue the suffering people from that depth of cruel bondage into which this sordid avarice had plunged them. But how utterly vain is the voice of moral suasion, or the denunciation of Divine vengeance, in arresting the strides of a selfish, hard-hearted, irresponsible, secular power!

Turn from the oppressed natives of South America to the children of civilization in Prussia. Examine the system of martial and mental training which an arbitrary government has there fastened upon the helpless people. Take Cousin, and analyze the principles of that system—mark the point to which each provision inevitably tends—look at the instruments employed in carrying it out—scan the secret forces planted here and there to ensure its quiet execution. Contemplate its working—see with what jealous watchfulness its

movements are guarded; and in what its great result consists. Scrutinize its effects—call to your aid the most diligent researches, the calmest, most unprejudiced judgment, even of Protestants. Observe, under this lauded system, how morality declines—the national religion is dying out—the spirit of independence is cowed—and the manliness of the nation is crushed; while the military arm gains strength—wealth concentrates on the minions of power—government patronage is more eagerly sought, and the hopes of all are made to lean more entirely upon the royal will. Go assiduously through this examination, and tell me, if it be not clear as the day, that the grand motive to this great, and, as it has been styled, *charitable* work, was one of pure *self-interest.* That the whole scheme, for the education of the poor, was planned and executed by the government for selfish ends—for the purpose of shutting out the influence of the Church, and making the people dependent upon the aristocracy and the throne.

Another example is before us. Look at England in the famous reign of Queen Elizabeth—a reign which claimed supremacy in every thing human or divine! Which especially forced from the hand of the Church all works of charity, and, on the false plea, that the poor had been left in a state of ignorance, or reduced to one of mental slavery. Mark the change! Before the State took this matter in hand, there were in England 645 monastic institutions, besides 90 colleges, 110 hospitals, and 2374 free chapels for divine worship, all of which were sustained by adequate endowments, provided by the Catholic Church. Now these monastic institutions and hospitals were, by the canons of the Church, made the asylums of the poor; and, that they did not disappoint the hopes of the needy and

the suffering, we have the testimony of Protestants themselves. Bishop Tanner, speaking of the monasteries of England just prior to the Reformation, says that, among other things, they were *schools of education where all the neighbors who desired it might have their children taught without any expense to them.* That, in the nunneries, the daughters of every class were instructed in all branches of useful knowledge, including needle-work and house-keeping. He adds, "all the monasteries were in effect great *hospitals;* where the monks were obliged not only to receive and nurse the sick without remuneration, but also to relieve many poor people every day, besides providing entertainment for almost all travellers." In addition he says, that these monasteries were of great advantage to the poor in the neighborhood in many other ways, especially by establishing *markets* for them, exempting them from the *forest laws*, and by letting lands to them at rates to suit *the circumstances of the most indigent.* Mallet, in his Protestant history, annexes to thes e advantages the additional one—of softening the ferocity of the people, and shielding the helpless from the tyranny of the nobles. Hence, he says, the people, in consideration of the mildness and impartiality of the monks, sought them for judges.

The Protestant Drake testifies to the same thing;—while Turner, in his history of England, remarks that "in no one point did personal interest and public welfare more cordially unite than in the encouragement of monasteries." In which sentiment he is fully sustained by the *London Quarterly Review.* I give its beautifully expressed thoughts. Speaking of the monastic institutions of the Middle Ages, it says, "In those days the Church offered," in her convents, "the only asylums

from the evils to which every country was exposed. Amidst continual wars, the Church here enjoyed peace. It was regarded as a sacred realm by men, who, though they hated one another, believed and feared the same God. Abused as it was by the worldly-minded and ambitious, it offered a shelter to those who were better than the world in their youth, or weary of it in their age. The wise as well as the timid and gentle fled to this *Goshen* of God, which enjoyed its own light and calm amid darkness and storms."

Hardly, however, had the reign of Elizabeth commenced, when the last vestige of this benign system of charity was, by the secular arm, swept from the face of the land. The hospital for the sick was closed; the asylum of the wretched demolished; the schools for the children of want broken up; and the domain which had served to clothe the naked, feed the hungry, and incite and reward the industry of the laboring poor, was, by an act of the grossest injustice and the most fearful sacrilege, wrested from the pious owners, and prostituted to the base purpose of upholding the crown, by *German Protestant hirelings*, or of rewarding the apostasy and violence of royal favorites! While the members of these truly Christian brotherhoods were either consigned to starvation in loathsome prisons, or cast forth as mendicants, to swell the list of that beggary which their suppression had so widely and cruelly scattered over their native land.

In addition to this, the property of the bishoprics, with the tithes and the church glebes intrusted to the secular clergy (*one-third of the avails of which was secured by canon to the poor*), was all seized upon by the authority of this same state, and either confiscated to the crown, or appropriated to the domestic comforts

and even luxuries of a married priesthood; which priesthood, when some of the honest lay officials moved to restore to the poor their *thirds*, raised, in alarm for their wives and children, such an outcry, that the government found it necessary to retain the favor of the queen's priests, and arrest the movement of the poor man's friends!

But you will say, surely some government provision, to meet the results of this fearful spoliation, was made for the sick and needy? The answer to this natural expectation will hardly be believed, though given on testimony which no man dares impeach:—That notwithstanding the loud professions of concern for the needy, which were every where offered as an excuse for this miserable state robbery of church revenues, more than FIFTY YEARS were allowed to pass away before a single step was taken by Parliament, in behalf of the class of sufferers thus robbed of church protection, and thrown upon the reluctant alms of an aristocracy that was battening upon their spoils. And when that step *was* taken, it was taken, not by restoring these revenues, but by imposing a heavy tax upon the people! FIFTY YEARS did I say? Alas! in regard to a large portion of Her Majesty's most loyal subjects, the first semblance of relief did not come till the lapse of more than three centuries! *And what a three centuries were they, for oppressed and desolated Catholic Ireland!* The poor by law deprived of their monasteries—despoiled of their churches—cut off from the supports of their priesthood—their schools dispersed by a rude soldiery—all Catholic parents forbidden by penal statute to educate their children at home, and if sent abroad to be utterly disfranchised—their priests, if detected in instructing them, made liable, after the

second offence, to suffer death—Catholics declared by act of Parliament "incompetent to acquire lands"—made incapable, by a regulation of Government, of "loaning money on mortgage"—prohibited from even owning a horse worth more than £5 sterling, on pain of its being confiscated to the Protestant informer—aged fathers and mothers, whose sons could be bribed to abjure their religion, deprived of their subsistence, and made pensioners upon his bounty—brothers and sisters, whose brother or sister could be enticed from their faith, cut off from their rightful inheritance, and cast penniless upon the world;—and all this, yea, much more, inflicted upon these poor Catholics, because, for conscience' sake, they refused to swear that an apostate Queen was supreme head of the Church of God.

And this is the kind of *disinterestedness* which the state manifests as the almoner of God's bounty to the poor; this the use which she is ever liable to make of her authority over them, when she gets them under her hand!

But I might be regarded as greatly wanting to my subject, and to you, my auditors, were I to conclude the argument on this point, without calling your attention to an instance of state interference, in regard to the poor, which throws a stronger, and, perhaps, sadder light on the question, than any I have yet adduced. For the greater the political freedom, equality, and active energy of a people, the more encouraging the promise, that the dispensation of charity under the secular government will be distinguished for *disinterestedness* and *impartiality;* and the more signal must be the disappointment, should this promise fail to be realized. Now, in this land of our affections, every circumstance, and every influence combine to give se-

curity (if security can any where be given by the state) that the state will administer with an equal and unselfish hand, any trust committed to its care. For in this land dwell a people, whose first lesson on the value of liberty, equality, and the sacred rights of conscience, was learned in the school of oppression and intolerance, and whose fundamental law guarding these privileges, gives evidence how well the lesson was treasured in the mind and the heart. It is difficult, therefore, to imagine that our government should, from any cause, be induced to adopt a system of dispensing God's gifts to the needy, characterized by an unfair and mercenary spirit. But let us examine.

We cannot, for one moment, doubt, that a free country, like our own, has the deepest interest in the intelligence, the comfort, sobriety, and religious sense of the great mass of the people; and furthermore, that it cannot be true to itself, and the great interests intrusted to it, without taking efficient steps to secure these blessings. But in taking these steps, if it would retain its freedom, it must not transcend its constitutional limits—must not invade certain inalienable rights secured by law to all, even the meanest of its citizens. Among these rights, is that of liberty of conscience—that of enjoying for ourselves and our children, the privilege, without hindrance, direct or indirect, of learning and practising our religion. In a country where there is *unity* of religious faith, the work of the state is comparatively easy. So would it be where a *diversity* of faith exists, were it not for the blinding spirit of *religious and political proselytism* which ever seeks, by a secret policy, to effect that which it durst not attempt by open and direct means. That policy is manifest in a strenuous effort to divorce religion from

education—the training of the mind from the training of the heart—and what is worse, to make men, with the experience of the nineteenth century, believe the thing to be both practicable and safe. While I have that respect for the intelligence of my countrymen to suppose; that no one of the leading spirits or advocates of this policy, in this country, have any other idea, than either to break down the bulwarks of *distinctive religion*, to subserve a political end, or to entice away the young members of the Catholic faith, to strengthen the Protestant cause. As to the *first* intent, I have already shown you that its fulfilment will be the destruction of *religion itself*. If it be thought necessary to support the reasoning by facts, the present demoralized and irreligious state of Protestant Prussia will furnish an abundant and melancholy supply. Mr. Laing, the famous Presbyterian traveller and writer, shall be my authority. But before introducing his words, I would, by way of preface, remind you of the following facts.

It is now about forty years since the government of Prussia attempted, by her national system, to produce uniformity of religion among the Protestant sects, the two principal of which were the Lutherans and Calvinists. The special measure by which she attempted this, was the appointment of a new and common form of *worship*, from which all sectarian views were professedly excluded. The essential benefits of this effort were expected to result from its influence upon the rising generation in the national schools.

The old generation has passed away, and we are now brought to a period in which we may test the value of the system—may judge of the tree by its fruits. Let us listen to what the Scotch Presbyterian, Mr. Laing, says

about these. And (1) he speaks of the *tree*—speaks of the principle of accommodation by which what are called the *extremes* or *non-essentials* in religion are shut out, and men are made to run side by side in a middle course. He says that the philosophers who have extolled the State system of Prussian education in letters and words, seem to have made a fatal misapplication of the old saying, "*In medio tutissimus ibis;*" for he adds, "There is another saying, quite as old, and much more generally true, viz., 'There are but two ways of doing a thing, *the right and the wrong.*'" And he continues: "It is the policy of the reasoning of weak minds that seeks a middle way between. In religion, in morals, in politics, as in mathematics, a *via media* is a nonentity. Morally and intellectually, there is no middle point between true and false, right and wrong; and practically, no attainment between hit and miss. There is no neutral ground in religion, none in morals, and none in sound politics. When governments attempt to extend their power beyond the legitimate object for which government is established in society, and would embrace the intellectual, moral, and religious concerns, as well as the material interests of the subject, they are obliged to adopt a middle course between the extreme power they would usurp, and the innate principle in the human mind, of resistance to power over intellectual action. This middle course, founded on no principle but the evasion of *applying* principle to action, has, for the last half century, been the line of policy of Prussia, in which she has signally failed."

And now for the particulars of the failure. Under this system, he says, "the mind of the great mass of the people had nothing Christian to hold by, nothing in religion venerated as doctrines, or practises of wor-

ship from former times, from respected associations with the sufferings or deeds of their forefathers. Infidelity, Deism, Straussism, and all the other forms and shapes which unbelief can assume in the speculative, dreaming German mind, have had free play. Protestantism as a Church being virtually abolished in Prussia, Christianity was left for its defences to the bulwarks of the Roman Catholic faith. The spread in the same age of Catholicism on one hand and of infidelity on the other, —the Catholic priest making converts on one side of the street and Dr. Strauss on the other,—shows a religious condition of the German people, which the traveller finds as unaccountable as it is undeniable, until he traces it as a natural consequence of the (State) act which casts loose at once all the ties which had held the public mind fast for three centuries to one or other of the Protestant Churches." *

And why, you will ask, was Catholicity preserved from the fatal contagion of this government system? The answer is simple: *because Catholics would not submit to it.* They excited no rebellion; but they did, as the early martyrs did—determined "to obey God rather than men." They suffered in body and estate, it is true, but they suffered in maintaining a good conscience; and the fact, says Mr. Laing, that "one-third of the whole population of the country suffered for the faith, shows that Prussia carries a Catholic Ireland in her bosom."

When the Protestant religion yielded to this system of State indifference, and mixed marriages became frequent, the Catholic Clergy, says Mr. Laing, "were not so much in the wrong, in saying, if their children are

* Laing's Notes of a Traveller, Chap. VI.

not brought up Catholics, they will be of no religion or form of Christian faith whatever; and the state of religion, he continues, among that part of the German population which had been Protestant, the rapid increase of Deism, Straussism, Infidelity, and indifference, fully justified his apprehension. The Catholic population, as might be expected, espouse warmly the side of their clergy, and a great proportion of the rest of the people, having become indifferent to religion, look upon the claim of the Catholic Church in mixed marriages with favor. It is a question between a despotic government and the Catholic Church, which shall have the mastery and control in bringing up the children of mixed marriages; and the Catholics, the parents, and the liberal party, very generally espouse the side of the Church, as less of an interference with people as moral beings and free agents in their private family arrangements, than the control of the Prussian State. This natural feeling of opposition to the most arbitrary moral despotism ever imposed on a civilized people, the interference of the educational system of Prussia with paternal judgment and free agency in family management—an interference far more demoralizing to the human mind than the ignorance of the arts of reading and writing—strengthens the side of the Catholic Clergy with a portion of the liberal interest." And Mr. Laing concludes this paragraph by the admission, no less honorable to himself than true in fact, "that Catholicism," to use his remarkable words, "is the only barrier at present in Prussia, against a general and debasing despotism of the State over mind and action."

And now the question may be asked, Why were the great body of the well-disposed people made to

countenance a system so fatal to their true interests? Let Mr. Laing answer this question. "The great delusion on the subject of national education has arisen from confounding the means with the end—the admirable means for diffusing reading, writing, and such acquirements, first adopted on the great scale by the Prussian Government, with the end and object of education, the raising the religious, moral, and social character of men as intellectual free agents. The mere operations of reading and writing, nay the acquisition of knowledge itself, are but the means, not the *end*, and if carried even to the utmost perfection, do not necessarily exercise and educate the moral powers of the human mind—the judgment, the self-restraint, the self-government, the application of principle to action, and action to principle, in our social relations. We see every day in individuals, that the mental powers and the moral and religious principle are in a very low, uncultivated state, although education, in its ordinary sense, has done its utmost, and reading, and writing, and languages, and accomplishments, and knowledge, have been extensively acquired." *

And how, I ask, does the government system of education, as respects religion and morals, in Prussia, differ from that of the State of New-York? So far as principle and practical effect is concerned, I answer, in nothing. It is true, the legal provisions of Prussia go somewhat further than those of New York; which is owing simply to the fact that Prussia has the power to effect that by open legislation which the government here dares not attempt, except by *insidious policy*. The measures of both, however, tend inevitably to

* Notes of a Traveller.

the same result, and are manifestly prompted by the same interested motive; which is, to make the authority of religion succumb to the authority of the State! In other words, to subject the infallible truth of God to the will of dependent, erring, and corrupt man! *

But it may be urged, that this dreaded effect of the State system is neutralized by the agency of Christian men in the various departments of trust. This was relied upon in the case of Prussia; but its good effect was never realized. The vicious principle of the system was found to be too strong for the remedy. Its operation was shown to be something like a system of dietetics upon a constitution thoroughly vitiated by an inherent and incurable disease. That good Christian men are often intrusted with the management of State plans for enlightening and aiding the poor, we are most happy to believe. But this is an accident —something external to the system itself—and often keeps it from at once acting out its nature and becoming intolerable. It is that which prevents secular governments now from utterly falling back into that cruel neglect of the poor which characterized pagan governments before the Christian era. If the State acts upon higher principles or under nobler influences now than it did in pagan times, it is indebted for it solely to the Christian Church. It will not do, then, for the State to boast of its doing, in a Christian man-

* "If the ultimate object of all education and knowledge," says Mr. Laing, "be to raise man to the feeling of his own moral worth, to a sense of his responsibility to his Creator and to his conscience for every act, to the dignity of a reflecting, self-guiding, virtuous, religious member of society, then the Prussian educational system is a failure. It is only a training from childhood in the conventional discipline and submission of mind which the State exacts from its subjects."—*Notes of a Traveller*, p. 172.

ner, any charitable act,—inasmuch as we can show that the Christian source from which it borrowed its disposition to do such act at all, can do it much better. It will not do for the State to snatch a lamp from the illuminated temple of Christian faith and love, and—scattering its feeble rays here and there amid the shadows of human wretchedness—to make the proclamation, "Behold your guide! confide in me,—counsel and equity is mine,—I lead in the way of justice, in the midst of the paths of judgment." This boasting is vain! If the guidance of the State in regard to the poor, be at any time good, it is so because of the indirect influence of the Church of God. It is so, in spite of its own mercenary spirit and policy.

But notwithstanding the presence and indirect influence of the Church in this country, what has the State system gained for the poor? In the first place, has it realized its objects in regard to the advancement of its own power?—in regard to the low political purpose of strengthening its own interests by prostrating all distinctions in religion? Has it proved itself the instrument of unity? Has it produced a feeling of *brotherhood* among the youth of different nations and religions brought together in its schools? If human nature has not changed, and human testimony be not utterly false, a directly opposite result has been experienced. The jeer of *Paddy* upon the Irish boy, the taunt of *idolater and papist* upon the Catholic boy, the contempt of poverty visited upon the *poor* boy, so common in the play-ground, have tended not to increase fellowship and mutual love; while every word of Protestant insolence, slyly aimed by the self-sufficient teacher against the Catholic religion, is silently treasured up in the heart of the Catholic child to embitter his memory and fix upon his mind a power of prejudice

which the strength of divine charity can hardly overcome! And then, what must be the effect of this system upon the feelings of Catholic parents towards the wisdom and the paternal character of the State? A system which compels them to give their money to support that which their consciences oblige them to condemn! Which takes from many of the poor among them all means of education for their children, but such as endanger the salvation of their souls! Is this a system, I ask, likely to produce in the State a bond of union among her citizens, or to generate, in their minds, respect and veneration for State authority?

But again, what is the manifest operation of this system in regard to the *morals* of the country?

When, in 1834–5, the reform party in England sought, among other things, to separate religion from education, Parliament appointed a committee, or commission, to look into the history of the system in other lands, and to report the result. That report I read at the time with great interest and care, and although I have not been able to meet with it since, I well remember, that the comparative amount of crime in countries where religion was embraced in the system of education, and where it was *not*, was, in the general ratio, of about *one* to *nine*. So startling and unexpected was the disclosure, that it caused even some of the boldest reformers at once to shrink from a measure manifestly fraught with such mischievous consequences.

So marked and fearful have been the moral effects of the educational system in Prussia, that its original admirers and advocates,—such as Cousin and his respectable literary associates,—have long since retired in disgust and horror from its defence. The enormous increase of the criminal docket, and the shocking im-

moralities in high places, under the veil of a religious sect, have tended to open the eyes of these men, and lead them to better thoughts and sounder principles. Now, in seeking an answer to the question, "What has been the moral effect of the same system in this country?" we are prepared, almost in anticipation of the facts of the case, to pronounce that effect most *disastrous*. But when we look into these facts—when we contemplate the evidence crowding in upon us from all quarters of the increase of crime among our poor native youth,—crime which indicates an utter prostration in their minds of all moral sense,—which makes the old men of this once quiet city start and look round in terror, as if just wakened from some frightful dream, in which they had been suddenly transported into an age of darkness and treachery and blood—when we contemplate this evidence, we cannot mistake the cause—cannot fail in our secret convictions, whatever may be our words, to ascribe the terrible change to an abandonment in our school system of distinctive religion—to a rejection in it of the supremacy of the law of Christ.

But in concluding my subject for to-night, I must urge one other inquiry, as demanding our serious attention. It is, "How has our school system operated as a system of charity to the poor? I do not mean in respect to its influence as tending to separate them from that which to them is most vitally essential—their religion. Here, God knows, it is sad enough. But I mean its influence as a system of relief to the state of poverty. Are our public schools pre-eminently schools for poor children? To secure their establishment, this was the argument—this was the boast. Has the argument proved to be sound—the boast been justified by

the practical results? Facts will answer this question! Facts now staring upon us in the very aspect of almost every school. Who can listen to the names, mark the residences, and observe the dress and arrogant demeanor of the pupils, and not confess that, in many districts, the poor are comparatively driven out, and that the institution has become one of aid to the suffering rich. That a heavy tax has fallen upon the people—the industrious working classes—to lift the burdens of education from artificial wealth, and help to sustain among us a system of extravagance and luxury unparalleled since the era of Augustan corruption and magnificence.

And this is the circumstance, which, more than any other, darkens the prospect of State reform in our public school system. The power of wealth, linking itself with the instruments of unbelief, and the schemes of sectarian bigotry, is likely for a long time, we fear, to make us toil and suffer under this heavy burden of our political task-masters. But the hour of our release will come. Patient endurance, and firm, unflinching protest, with the light of common sense on our side, will ere long ensure it. Self-interest and political intrigue may triumph for a season; but they cannot always stand unrebuked before the American people. In this land of freedom, a day of judgment is sure to overtake every oppressor; and it will be a day of justice to the oppressed!—a day that will remove heavy burdens from the shoulders of Catholics, and many sorrows from their hearts.

LECTURE II.

In my lecture the other day, I endeavored to show you from the nature of man, and the purposes of his being, that his *mental* faculties could not be safely cultivated, independently of the training of his *moral* faculties; and hence that his education, in order to be a blessing to himself and to society, must be intrusted to those authorities who rightly have charge of his spiritual and immortal concerns.

Beyond this it was my object to point out, in several particulars, the utter incompetency of the State to conduct the education of the poor;—and then to apply the general principle to *the Public School System of the State of New York.* In doing this I proved the danger of that feature in this system which shuts out religious teaching, and showed from its results the urgent necessity of an immediate change. I now proceed to protest against this system of State policy for the poor, as highly objectionable in another *essential particular.* It operates *unequally*, and hence *unfairly.* It favors certain denominations of Christians, while it violates the rights of conscience in the case of others.

"How can this be so?" demands one, "since this system imposes precisely the same restrictions upon all —allowing none to inculcate within its precincts *sectarian* views." We know its restrictions—we know its professions—we know too that our objection is valid, even on the supposition that its restrictions were observed, its professions fulfilled to the very letter. *The plea is, that the State puts us all on the same footing.* This might be fair, if we all really or religiously stood on the same level. But is this the fact? Suppose the State should pass a law requiring every one of its citizens to take an oath to serve in the army, thus putting them all "on the same footing," would this be fair to *Quakers* and *Moravians*, who are religiously and conscientiously bound not to do either? The State prohibits every thing *sectarian.* But what does the State call sectarian? Does it give this title to an *extemporaneous form of worship?* Certainly not, for this it permits and practises in its institutions; and still this is sectarian worship, and offensive to a large class of Christians. Again we demand, what does the State call sectarian? Would it bestow that name upon instructions about *the Church and the sacraments?* Aye, *certainly!* For these, as viewed by Catholics and high-church Protestants, are absolutely prohibited; and hence Catholics and high-church Protestants are the only people affected by this prohibition, as they conscientiously hold that it is only through the *Church and sacraments* that truth and grace can be imparted, while the surrounding sects ascribe to them little or no efficacy, and therefore think it no hardship to have them shut out. *This is the way that the State puts us all on the same footing!* But we have here another question to ask—Who, according to the regulations of

the State, are authorized to judge, in the schools and asylums, what is to be branded and excluded as sectarian? Why, no other than a set of *sectarian superintendents and teachers!* Should a Bishop or Archbishop be allowed to preach to the inmates of these State institutions, and in the course of his remarks should he, in the wise estimation of these State sentinels, encroach upon *sectarian* ground, I was told at one of these institutions that he would be stopped and ordered to take his seat. What contempt of impartial justice! What an outrage upon equal rights! What an insult to common sense and common decency! "It is tyranny," says an eminent Protestant writer, "for a government to *disregard* that which, upon moral or religious grounds, a large class of its subjects *regard!*" What name then shall we give to that law, which forces Catholics to aid in supporting schools and asylums from whose supervision and instruction they are, for conscience' sake, excluded! Excluded because they will not consent to supervise or instruct in violation of their vows to Almighty God!

The State knows, that if Catholics teach at all, they are bound by the most solemn obligations to teach as the church hath commanded, to worship as the Church hath commanded, and to do every thing, in the promotion of faith and morals, under the infallible authority of the Church. The State is bound therefore, and *constitutionally* bound, in every demand upon Catholics, to have regard to *this their solemn, conscientious duty.* The question for the State is not whether Catholics are right or wrong in their convictions. She has no business with that question. It is one between the individual conscience and God. Her inquiry is limited to the simple fact, "What is the conscientious belief of each

of those denominations of Christians that existed in the country when its constitution guaranteed to them entire freedom and equality of religious privilege?" While her action in regard to such belief is restricted to an earnest and impartial watchfulness against every infringement of it. Has the State, in her system of training for the poor, observed this requirement of her constitution? Under pretence of getting rid of this question of religion in her schools and asylums, the State adopted the principle of ignoring it, and hence of prohibiting its inculcation altogether. Has she been faithful to this principle? Admitting that it is in no way objectionable on the ground of its relationship to paganism, has she acted in good faith towards Catholics in carrying it out? Let us look a little into the management of those institutions which Catholics are compelled by a heavy State tax to aid in sustaining. Take the public schools and the two reformatory asylums of this city, towards the support of which, Catholics here are annually taxed at least 250,000 dollars. They protest against this as an act of monstrous injustice—a gross violation of their rights of conscience. Notwithstanding, the State proceeds, and to give her action a semblance of fairness, proceeds under pretence that *no* religion shall be taught in these institutions. Let us look, however, into the facts of the case.

We begin by opening the Report of the "Board of Education" in this city for 1856. On p. 10 the Report holds this language: "The conviction that the perpetuity and stability of our government depend upon the intellectual, *moral and religious* education of its population, is by no means *novel.*" Very true! Since the absolute necessity of this union of intellectual, *moral and* RELIGIOUS training was insisted upon by

Catholics and others, who from the first opposed the State principle of excluding religion from the educational system.

But the Report proceeds, on pages 62–3, in the following strain: "A system of education that operates upon the *intellect only* is meagre and insufficient. It is due, not only to the individual, but to society, that his *moral* nature be nurtured into a *high development.*" Therefore, "while the instruction imparted in our schools is mainly intellectual, it *is* not, nor is it desirable that it should be, separated from *those influences that control the character and conduct through the medium of conscience.*" Here, then, we have it. But why not make the confession in plain, honest language, like men! Why not say, just as the writers mean, that after all the State promises made to Catholics to induce them to accept the school system and pay the tax, a fair trial has convinced the Board, that for the security both of the child and society, religion must be superadded to intellectual training. Why not say this, rather than what covertly insinuates to the *initiated* the same thing—that our intellectual teaching must not be "separated from those influences that control the character and conduct through the medium of conscience." But we have more of this fine-spun commodity, rather wickedly styled by an Episcopal minister, "*Protestant Jesuitism.*" On page 23, continues this Report: "It is *difficult to overrate* the teacher's office. Standing "*in loco parentis,*" (in the place of the parent,) "*during a large share of the waking hours of the child* the teacher is not exempt from *obligations, duties and anxieties* of a character similar to *those of the parent.*" But the parent's duty, as laid down in this same Report, page 63, is especially *to teach religion.*

What a pity, when men wish to entrap the people in this way, that they could not destroy their memories, or their power of drawing conclusions!

But we are allowed a further insight into this attempt insidiously to inculcate religion in the public schools. Another Report lies before us. It is that of THE CITY SUPERINTENDENT of the schools, made to the aforesaid BOARD OF EDUCATION, as the basis of the one we have just considered. Let us hear what Mr. Randall, the City Superintendent, says. He has the reputation of being a man of distinguished candor, which may account perhaps for his peculiar boldness and directness. We will cite from four consecutive pages, beginning at the 12th page. At the bottom of this we are informed that, "it has been made a serious and important question, in what manner and to what extent moral and *religious* instruction can be communicated in our public schools." What! *that* made a serious and important question, which, in order to allay the scruples of Catholics, and get their money, was professedly excluded altogether! But let us proceed. On the next page we have the real animus or determination of the Superintendents and Teachers in regard to the introduction of religion into the schools. The language is as follows: "To confine the office of education exclusively or *chiefly* to the mere communication of secular knowledge and the discipline of the intellectual powers, is unjustifiably and injuriously to restrict its *appropriate province;* that the early, continued and judicious culture of the moral and *religious* faculties of our natures is of vital importance, and indispensable to the formation of a good character and the attainment of our happiness and well-being, here and hereafter; that to leave out of view this essential

element in any course of instruction designed to exert an important and controlling bearing upon the whole of future life, is inevitably to give a wrong and distorted direction to the mind, while it fatally injures the moral nature; that the teacher to whom is confided the education of the young stands, in this respect, in the place of the parent, in regard as well to *moral and religious* instruction, as to intellectual culture.—— The teacher may find ample scope in the Christian Scriptures for the illustration and enforcement of all those truths which lie at the *foundation of Christian morality;* and that no education is worthy of the name which does not aim at the elevation and improvement of the moral and *spiritual*, as well as the intellectual being,—which does not cultivate, refine, and purify the affections and the heart, at the same time that it informs and strengthens the mind."

I have produced this long passage, that you may see how forcibly and earnestly these men can reason when they have their own ends to serve. Had they made the same honest protest against the divorce of religion from intellectual culture, when the iniquitous public school act was before the Legislature, instead of taking the opposite side, Catholics and high-church Protestants would not now be called to mourn over an oppressive and unconstitutional State tax. But then the cry was, "O let us have our public schools anyhow. Exclude religion. It is not necessary. Leave that to parents, and Sunday-schools, and priests." But now it is discovered, when another object is sought, when the next step in the system of proselytism is to be taken, that the teacher stands *in loco parentis*, and hence cannot fulfil his high trust without teaching that religion which just now was to be left entirely to the

parent. This is really too barefaced. "The moral and spiritual being, the work of cultivating, refining, and purifying the affections and the heart," is, upon second thought, to be intrusted to the school-teacher! And he is to fulfil the trust, according to the dictates of this report, by drawing from the Christian Scriptures, and laying in the minds of the children, "the foundation of Christian morality," a foundation which Catholics believe cannot be laid in the minds of their children, without the infallible teaching of that Church which Christ made the dispenser and keeper of his truth; nor their affections cultivated, refined, and purified, without the grace of the Holy Sacraments, which for this end Christ established.

But the Report having furnished us with its precept, proceeds to exhibit the first lesson in the practice of it. It says, p. 14, that "in all the schools," under Mr. Randall's charge, "with a few *unimportant* exceptions"—these, remember, are Catholic exceptions—"with a few unimportant exceptions, the exercises of each day are opened by the reading of a portion of the Holy Scriptures, the repetition by the whole school of the Lord's Prayer, and the singing an appropriate hymn of praise." The remainder of the religious teaching being left to the teacher, standing in loco parentis.

Now, in regard to these opening exercises, Mr. Randall admits that they have been adopted without the sanction of "the Board of Education;" and hence he deems it necessary to enter into a labored argument, under the head, "The Bible in Schools," to justify the innovation. In the argument, we have the old story in something like a new dress. "We are a Christian people," says Mr. Randall."—(Would God that it were so!) "All our institutions, from the highest to the lowest, recognize this great fact, this fundamental prin-

ciple. The Bible, its highest and purest exponent—the Bible, free from all sectarian glosses or authoritative interpretations—the Bible 'without note or comment,' is regarded by the great mass of the citizens as the foundation of all religion and morality, as the only unerring guide to a life of virtue here and an immortality of happiness hereafter. It is, therefore, eminently proper that it should find an appropriate and enduring place in all our systems of public education." And then, on the next page, he adds: "Unaccompanied by any comment, the use of the Holy Scriptures can reasonably offend the conscientious scruples of none."

Before we admit this, our "City Superintendent" is bound to inform us how he proposes to effect his purpose? How propose to read to the scholars, "The Bible free of all sectarian glosses or authoritative interpretations?" Does he intend to read the Hebrew, the Greek, or the Latin? For surely Mr. Randall knows, as well as we know, that what is called King James's English Bible, is regarded by Catholics as eminently both "a sectarian gloss," and "an authoritative interpretation;" it being a party translation, set forth by Royal authority, and set forth in opposition to the Bible of the Catholic Church. Is it possible therefore that he or any one should be so blinded by partisan zeal as to suppose that the reading of King James's Bible to Catholic children, who, by the rules of their Church, are not allowed, on the ground of its not being the faithful word of God, to hear it, "should reasonably offend the conscientious scruples of none?" The truth is, that so far as regards principle and the sacred rights of conscience, a greater outrage upon Catholics than this could not well be attempted—particularly as in this attempt advantage is taken of the popular prejudice,

which will at once slanderously pronounce this opposition of Catholics, to be an opposition to the word of God. When, in all truth, they oppose the reading of King James's Bible, simply because it is not the full and faithful word of God.

But the Superintendent, catching the idea of his report, may exclaim, "Is not King James's translation regarded, by the great mass of our people, as the foundation of true religion?" Admit this to be the melancholy fact, what then? Did not "the great mass of the people" in Arabia, at the time of Mahomet, regard the Koran as "the foundation of true religion?" Aye, and do not "the great mass of the people" in Ireland, at this moment, regard, as the Holy Catholic Church has regarded since the earliest ages, the LATIN VULGATE, with the inspired tradition of the Church, "as the foundation of true religion?" Would Mr. Randall, were he in Ireland, consider himself bound to follow "the great mass" of the Irish people? I shrewdly suspect that he would rather be found a Bible Reader, pressing the circulation, against the judgment of "the great mass of the people," of the sectarian translation of King James. Be this as it may, is "the great mass of the people," according to the Constitution under which we live, to determine for Catholics "the foundation of true religion?"—Determine what their children shall listen to or believe? But we have not yet come to the end of this miserable farce. For, while all "authoritative interpretation" of the Scriptures must be excluded from the schools, the school-teachers "*in loco parentis*," are, according to their wise discretion, to *interpret* for the Catholic children; which, if the testimony of these children is to be credited, must be pretty liberally exercised. So that we are finally brought to

this; that while the State prohibits all "authoritative interpretation" of the Holy Scriptures by the Church, she has provided for Catholic children, "during their waking hours," the more precious interpretation of school-teachers! We ought, I suppose, to be thankful, that the State has not made them our guardian-angels during our *sleeping hours*.

There is another point in the school system, in which the State has proved itself false to Catholics. I refer to the selection of school-books put into the hands of the pupils. One, out of many of a similar tone, shall be produced. It is "Shaw's Outlines of English Literature," made a text-book in the Normal Schools. From numerous false and offensive passages, let me adduce the following. It is found in the lecture "On the Philosophy of Bacon," pp. 82 & 83. Speaking of the corruption of the philosophical system of Aristotle, to which that of Bacon was antagonistic, Mr. Shaw uses this language,—"To all these sources of corruption was added another, more dangerous than any we have mentioned, in the circumstance of the Aristotelian philosophy being made part of the ecclesiastical system." "Orthodoxy having once taken under her fatal protection a particular system of philosophy, the consequences were equally injurious to the one and the other; for the Church of Rome was thus not only compelled to recognize by her adherence, and protect by her authority, the most false conclusions of the sophistical system, but deprived herself, (through her assumption of infallibility,) of the power of ever renouncing any conclusion, however absurd, which she had once sanctioned. On the other hand, the philosophical system, thus unnaturally connected with religious orthodoxy, became at once timid and extrava-

gant, appealing not to sense and reason for the support of its deductions, but to tradition and authority; and maintaining its supremacy, not by arguments, but by persecution and violence—by the sword, the dungeon, and the stake."

If every word of this were true, as it is basely false, the introduction of the book into the public schools is a gross violation of the pledge of the State, that all sectarianism, and hence all abuse of every Christian denomination, should be carefully excluded. But when this passage is held up in the light of fact, I know of no writing in the whole compass of Protestant misrepresentation, so utterly destitute of truth in all its parts,—showing that the man who wrote it, if nothing worse, is as little acquainted with the faith and history of the Catholic Church, as he is with the charity of the gospel, or the philosophy of the Lycæum at Athens.

We have, however, another page in this strange history which we are bound to unfold. The State has adopted two Reformatory Asylums belonging to Protestants, for the vagrant and delinquent children and youth of this city. One, "the House of Refuge," on Randall's Island, the other, "the Juvenile Asylum," in 175th Street. We are concerned with them mainly as the institutions where the State, or Common Council of the City of New York, keep all those young offenders which they do not lock up in their prisons. The most desperate of these are sent to "the House of Refuge," while the youngest and least hardened are intrusted to "the Juvenile Asylum." In the first of these institutions the inmates are supported by grants from the State funds, (raised by taxation,) as the case may require. In the other, they are provided for by

a gift from the State funds of 70,000 dollars in the outset, and by a direct tax of forty dollars annually for each pupil—imposed on Catholics and others, as all State taxes are—except as the children shall be placed there by the Commissioners of Emigration; in which case they are to receive yearly forty dollars each from funds intrusted to these Commissioners. In addition, the schools of the Asylum are made, by an act of the legislature, to participate in the distribution of the school fund in the same manner as do other schools.

Beyond this, it is necessary to know that a majority of the children and youth committed by the city authorities to these private Protestant Asylums, are admitted to be Catholics, and in many cases to be guilty of no other offence than idleness in the streets. That owing to the great influx of poor foreigners from Catholic countries, large numbers of helpless children are continually found floating on the surface of Society, and, falling into the hands of the police, are, under the "truant law," committed for vagrancy, or something else, to these houses of Reform. Catholics, therefore, as a body, have little or no opportunity of knowing even the existence of these young sufferers till their names are inserted on the records of the police, and their bodies are enclosed within the confines of the Asylum. And yet, as a large proportion of them are, by baptism, members of the Catholic Church, that Church has the deepest interest and responsibility in their religious training. But the moment they enter within the walls of these houses of correction, that moment they are placed under Protestant discipline, and the Catholic parent, and the Catholic priest, and all members of the Catholic Church are, as instructors, abso-

lutely shut out. Alas! how forlorn the condition of such poor sufferer as a member of Christ! His catechism taken away—his intercourse with those whom God hath made his natural and responsible guardians cut off, and every memento of his relation to God's family by baptism removed, the poor child finds himself associated with criminals, and subjected to Protestant guides, to Protestant worship, to a Protestant Sunday-school, a Protestant Bible, a Protestant training.

His very presence in this house of correction marks him as a special offender against God. The first thing, then, is to lead him to repentance. But how is the Catholic child to be led by a Protestant hand to repentance, without a violation of the pretended rule, that no sectarianism is to be taught? In what is he told that repentance consists? Is he told that which his parents or his Church hold to be true? That which by the obligations of his baptism, he is bound to learn? Is he told that he must examine in his conscience for each and every deadly sin of his life, and, bewailing it in the bitterness of a contrite heart, seek absolution from it through the sacrament of penance in his Church? Alas! no. But in the place of it, he is taught that which his Church pronounces to be false. Yes, and should the heart of the young penitent, in spite of his Protestant teaching, still cling to the faith of his baptism, is he allowed to act upon it? Should that heart, under the recollection of former lessons, yearn for his Catholic teachers, would they be permitted to come to him? Should the grace of baptism kindle within him a desire to be prepared for his first communion, would the Catholic pastor be admitted as his instructor? Should an awakened conscience impel

him to cry out for absolution of sin, and an humble spirit seek it according to the appointment of God at the confessional, would the Catholic priest be allowed to enter and administer peace to his troubled soul? Alas! awful, yea cruel, as the fact may seem, none of these privileges would be granted. We have the assurance from the authorities over these institutions themselves. And why are they not granted? Simply because these things are thought to be contrary to the gospel by the sectarian teachers in authority—while every sect in fellowship with them are allowed unchecked license in the inculcation of Protestant views. Strange as the fact may appear, in such a land as this, and, in State institutions, Catholic children, for whose support Catholic parents are taxed, are not allowed to receive Catholic instruction! Indeed the evil stops not here. These same Protestant authorities have been empowered by the State, to hold the rein upon these children after their release from the House of Correction —to apprentice them at their pleasure, and hence to fasten, if so disposed, this Protestant influence upon their future lives. Yea, country Protestant societies, where these children are placed, have actually been gotten up, to act in conjunction with the Asylums here, to keep these children up to the mark of their Protestant training.

But do not misunderstand me. We are not complaining of the benevolent efforts of Protestants—not complaining of the active solicitude of the State. As mere private efforts, they are most exemplary; and especially so, because of their openly sectarian character. As merely active solicitude, that of the State cannot be too earnest and efficient. But what we do complain of, and complain of as a sore grievance, is,

that the State, in showing her solicitude, should consent to become a sectarian ;—should link her influence with partisan schemes to proselyte Catholic children, and then force money from Catholics to sustain these schemes. We do complain, not that Protestants should act on Protestant grounds, but that they should call in the power of the State to make Catholics act on these grounds ; and that the State, under whose protection we live—that is pledged by her constitutional law to ensure to all equally "the sacred rights of conscience,"—should yield her power to such an end—should decree a statute by which every truant Catholic boy or girl is placed at the mercy of a Protestant policeman, and at the will of a Protestant magistrate, to be committed, without witnesses or jury, with the brand of infamy upon him, to a purely Protestant private institution, from which all Catholic teaching is positively and by order excluded, and which Catholics, by a direct tax, are compelled to support. We do complain of it, as a great hardship—a crying abomination—that our children should be wrested from us, by the strong hand of the State, subjected to a system of sectarian proselytism, and we made to help in sustaining the outrage against ourselves. Suppose the State had ventured to take an opposite course—had committed her young Protestant offenders to Catholic asylums—what would have been the result ? What but a Protestant outcry and assault that ere this would have broken down the government ? The injustice to us, then, is only the penalty of our political weakness.

But, says the State sectarian, "Catholic neglect of these children, has made Protestant charity and State interference necessary." Protestant charity in aid of the distressed is one thing ; State interference to con-

vert Catholic children to Protestantism, and make Catholics pay for it, is quite another thing.

Admit, if you will, that Catholics are behind their duty—are indisposed or unable to do all which the necessities of their poor demand, has the State, on that account, a right to complain of them? The burden of charity imposed upon Catholics, in this city, from the large immigration of their needy brethren, is, in proportion to their means, fourfold that of any other Christian communion. What has the State done to show her sympathy for them, and to help them in the hour of their necessity? What, but take advantage of this necessity to entice their children from their faith? In all reason and justice, Catholics might have looked for some pecuniary favor from the State; but what have they received, but a heavy yearly tax of some 250,000 dollars upon their small means, to enable Protestants to operate successfully against them? History does not record a more shameful act of injustice. I doubt whether England, with all her oppression of Catholics, exhibits any thing more unjust than this. What! the State complain of the neglect of Catholics! It is the complaint of Pharaoh! The old demand: "Deliver the accustomed number of bricks—but no straw shall be given you."

But we have not done with this point. During the last month or two, a certain organ has widely spread through this city, a complaint against Catholics, which we are bound to notice. We have nothing to do with the respectable individuals who have published this complaint,—except to hold them responsible for the publication, as we find their names attached to it, as its authors. "The Thirteenth Annual Report of the New York Association for Improving the Condition

of the Poor," on its 25th page, has the following language :—" The great mass of our paupers and felons are of foreign birth or parentage, and chiefly Roman Catholics. The records of the Association show that more than *seventy-five* per cent. of its beneficiaries are of the same class, and consequently, that a corresponding ratio of its labors and outlays are for their benefit; while *not one* per cent. of its pecuniary means comes from persons of that faith. Such an expenditure of Protestant funds and efforts, for the exclusive advantage of foreigners and Romanists, will scarcely find a parallel elsewhere—certainly not out of the pale of the Protestant Church." Mark, *first*, " the records of the Association show that *seventy-five* per cent. of the paupers and felons are foreigners and Roman Catholics." As an answer to this statement, as it respects " felons," I offer " the records of the Police Registry," showing that of late, a fearful preponderance of high crime is found among our *native* youth and Protestant Germans. In regard to paupers, we are prepared to admit that no one class is likely to furnish so large a number as that of Irish Catholics. But we feel bound to add, that, for a considerable proportion of these, our Protestant countrymen have made themselves responsible,—inasmuch as these paupers, or their families, have been reduced to this state, by the hardships and dangers of that kind of labor to which, through Protestant cupidity, they have been subjected; and, in which the health of some, and the lives of others, have been lavishly sacrificed. Observe, in the *second* place, the complaint against Catholics for not aiding the Association; and the boast, in respect to Protestants, for their great, their unparalleled liberality. Another passage in the report will show how utterly groundless are both the

boast and the complaint. In regard to the latter, let me ask, Why should Catholics aid this Association? On page 41, the report makes the Association mainly responsible for the passage, in 1853, of the famous "Truant Law," under which Catholic children may be forced from their parents, because of their extreme poverty, and made ever after to acknowledge, in the State, a higher relationship and a more absolute authority than the parental. Why, I repeat, should Catholics feel themselves under obligation to help an Association, which, by its own confession, has been instrumental in thus trampling upon their most sacred rights, in thus procuring the enactment of a law, which they cannot otherwise regard, than as identifying itself with the Socialism of France, in entering the *family*—that sacred compact formed by God himself—sundering the family ties, and violating the sanctity of the domestic altar? Why should Catholics feel themselves bound to lend their aid thus to strengthen the instruments of infidelity, and rear a fabric of political despotism in their midst?

But we have on the same page another confession of this Association, which is valuable as showing the *motive* of this unparalleled "expenditure of Protestant funds and efforts for the exclusive advantage of Roman Catholics." The confession is, that soon after the passage of this iniquitous act of 1843, the Association gave notice to all its visitors to apply the act, and not to give any alms without the recipient would become pledged to submit to its oppressive conditions; and, in case the parent was unable to take his children from him, and send them to "the House of Correction," or, what is the same thing, to "the Protestant Juvenile Asylum." That asylum, as we have seen, which shuts

out all Catholic instruction. You see, then, we have arrived at the *motive* of this unparalleled "expenditure of Protestant funds and efforts for the exclusive advantage of Catholics!" It is confessedly, that, by this means, the Association may draw Catholic children within its net, and compel them to become Protestants, or victims to its terrible displeasure!

"But," said a Protestant to me the other day, "what shall the State do with those vagrant children, if it does not commit them to Protestant institutions?" My answer was: "If this horrible outrage upon parents must be perpetuated, why not commit the *Catholic* children at least to *Catholic* asylums, with the 40 or 60 dollars annually for each child?" "But," rejoined my friend, "it is news to me that Catholics have any institutions, in which they could receive poor children." "Yes," I answered again, "notwithstanding the discouraging circumstances under which they labor, Catholics in this city have done something in the way of charity—enough, at least, to show the State their willingness with greater means to do more! That, in the midst of the clamor against them, they have some friends to speak in their behalf;—that, even after being robbed of 250,000 dollars annually, by the State, to keep up the most costly and burdensome school system ever fastened upon a deluded people, Catholics can point to their hospitals, and asylums, and charitable associations and school-houses, with the 15,000 poor children educated in them at their *private cost*, and say to the State, These are our pledge that we will not misuse the bounties intrusted to us by God for the poor.—Say to the State, 'Consent for once to try us—to give us the same chance that is granted to our Protestant neighbors—to give us back the treasures you

have extorted from us—we ask not that others should be taxed for us as we have been for them; we will be content with the return of our own. Yea, more generous still, we will ignore the past, and be thankful to you for permission, to use our own for the future,—to dispense hereafter our means of charity in our own way. Grant us but this—grant us the privilege which nothing but tyranny can withhold—and we pledge to you our sacred honor, that, with one-half the outlay of your all-devouring public school system, and without intrenching upon *family rights*, too, our poor schools and asylums shall exhibit a result which will show, at least, that you have hitherto done us flagrant injustice.'"

But, exclaims the objector, have not Catholics already been tried and found utterly wanting? Is it not notorious, that popular education is discountenanced in all Catholic countries? Let us test the truth and justice of this almost worn-out charge. And, to do it, let us go to the very heart of Catholic countries—to Rome itself. What are the facts? Whoever consults the admirable work of Morichini, on the public charities in that city, will find that Rome has the distinction of having taken the lead in the establishment of primary free schools for the poor; that such schools were flourishing in that Catholic city, as far back as 1575, and that they have continued in active operation up to the present time,—abating the period of the horrid reign of Red Republicanism, some eight or nine years ago. And what is the extent and character of these schools? Let Mr. Laing, the Scotch Presbyterian, answer. In his "Notes of a Traveller," page 403, he says: "In every street in Rome there are primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with

a population of 158,000 souls, has 372 public primary schools. Has Edinburgh," demands Mr. Laing, "so many public schools for the instruction of these classes?" His answer is: "I doubt it." If the same question had been put, in regard to the comparative number of primary schools in this city, with a population *four times* that of Rome, the reply would have been *without* doubt,—for the Report of "the Board of Education" would answer, "101 primary schools" in New York to 372 in Rome. But, if the question had been pressed further, to embrace the comparative number of poor children and the comparative expense of the systems, the answer would be still more favorable to the Catholic city. "The statistical fact," says Mr. Laing, "that Rome, with a population about half that of Berlin, has one hundred schools more than Berlin, puts to flight a world of humbug about systems of national education carried on by governments, and their moral effect on society!" Is it asked, "What is taught to the people of Rome?" The same Scotch Presbyterian shall answer: "Precisely what is taught at Berlin—reading, writing, arithmetic, geography, history, languages, and religious doctrine of some sort." And he adds: "In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals, is, at least, as generally diffused and as faithfully promoted, by the clerical body, as in Scotland. Education," he continues, "is in reality not only not repressed, but is encouraged by the Romish Church, and is a mighty instrument in its hands, and ably used." In fact, he says that "the Romish clergy have in reality less to lose by the progress of education than our own Protestant clergy:" an admission, he

concludes, which is true, but which, among Protestants, will hardly be believed.

But I must go a step further,—even at the risk of exhausting my own strength and your patience,—and show you that the State is not only thus without *disinterestedness*, but also destitute of that *gentleness*, *patience* and *perseverance*, which are so essential to the divine office of charity, and which are so eminently possessed by the Church almoners and *her* handmaids of mercy, in their works of love!

I will not detain you, by the recital of the horrid wrongs and outrages inflicted by "the East India Company" upon their poor native dependants, as recently exposed by a commission of the English Parliament:—wrongs and outrages so cruel and barbarous, as to have aroused the indignation, as it has shocked the humanity, of the whole civilized world. Neither have I the time to take you to another scene of hard-hearted oppression, in a land that boasts of its pure religion, and proudly offers itself to an admiring age, as the most perfect model in the refinements of modern civilization—to take you to the mines and factories, and poor-houses, and work-houses, and "unions," in self-sufficient England,—to go down with you into those deep dens of living death, and contemplate the hopeless degradation, the wasting misery, the secret torture, the wholesale murder, by poisoned food, brutal scourging, and downright butchery, to which the helpless poor have there been for ages subjected, with little or no rebuke to the State, *that* has been the guilty inflictor of the wrong.

Whoever is disposed to pursue this subject, and verify the facts, will do well to consult the recent work of that intelligent Protestant lady, Mrs. Jamieson, so

fairly and fearlessly noticed, by the able editor of the "New York Evening Post," in his paper of Dec. 13.

We have only time, however, to advert briefly to the management of our own system for the poor and unfortunate. And first, accompany me to the State establishment called "The House of Refuge." It is enough that we visit the play-ground, and mark the prospect of moral improvement among the inmates there—mark the commingling of persons of every color and crimes of every shade, where the tender conscience soon becomes hardened,—the timid becomes bold, and the bold more reckless, and all contract a habit, by mutual encouragement, of dogged resistance to discipline; and where physical force alone, and consequent slavish fear, can ensure subordination. And turn to one of our Church institutions, *for example*, to the convent of the Sisters of Mercy, and observe the quiet order, the gentle restraint, the patient instruction, which from day to day drops like the dew into the heart of the penitent, calming passion, soothing grief, encouraging hope, refreshing desire, and nourishing the soul to everlasting life.

But I must leave, for a time, this lovely picture, and take you back to our State institutions.

We will open the Report recently made to our Senate on the State poor-houses, work-houses, &c., among us. Here we find it confessed, that the poor of our State, are some of them thrust into houses badly built, ill arranged, half warmed, and without ventilation. Others of them—and they the most helpless—turned, like cattle, into sheds, where they are compelled to lie with nothing but a little filthy straw between their limbs and the cold ground. That the sleeping rooms of all, from filth and stifled air, are to

the visitor quite insufferable. That, from a scant supply of fuel and clothing, many of them are found in a perishing condition. That, from being fed by contractors on tainted meat and fish, they are often discovered in a state of starvation. That, from the want of medical attendants, many sicken and die without seeing a physician; and that, from all these causes combined, they are reported in some cases to have died at the awful rate of 25 per cent. annually. That the diseased and the healthy—lunatics and the sane—the vicious and the virtuous—males and females, are thus crowded together in one indiscriminate, helpless, festering mass of outcast misery! What a document is this for the great State of New York, here in the nineteenth century, to unfold before the civilized world! What a confession to transmit, among the records of her brilliant progress and overflowing wealth, for the instruction and example of posterity! And yet it differs in nothing from the history of State charity throughout this Union—yea, throughout the world, and in all ages since the Christian era! It has always been mercenary and cruel;—showing that its leading actuating motive is to get rid of the poor altogether; that the State regards them as a sore evil, and feels itself justified in the adoption of any measures that may exterminate them from society, or put them out of sight; *regards them* as an obstruction in the path of worldliness, an offence to the greedy eye of wealth, an annoyance to the festivities of pleasure. In short, the feeling is, that they have no right to obtrude themselves, with their coarse garments and dirty feet, and awkward manners, upon the notice of this refined, high-bred, gaily attired and proudly fashioned gentility among us, for whose special benefit—if we may trust the language of action,—it is *thought* that

the world, and all things in it, were created! Hence all the State plans for the poor,—instead of cherishing them as a part of our own brotherhood, in which Christ placed them,—contemplate their entire separation from us, and their being herded in some wretched corner by themselves,*—where they have no right to complain, if only they are allowed to live;—where no tender sympathy, no feelings of friendship, no encouragements of divine charity sweeten the scanty and unsavory morsel upon which they are grudgingly fed!

What a contrast to the works of mercy in the Church of God!—to the charities of those sisterhoods and confraternities which her celestial faith and love, have, in different ages, brought forth; and, which the State, left to itself, has uniformly sought to *destroy*.

Let us, in conclusion, contemplate a few of these!

No sooner had the Church recovered from the persecutions of the State, and become, through the bounty of the rich, possessed of revenues, than her law was carried out, that every bishop should endow and keep up a general hospital near his cathedral, where all the sick and disabled poor might find a home! The earliest of these were dedicated to St. Lazarus, and established for the succor of those leprous persons who were deserted by their pagan relatives, and abandoned to starvation by the State! Notwithstanding the loathsomeness of their disease, and its infectious character, the monks of the order of St. Basil did not hesitate to

* This disposition of Protestants to separate the poor from the rich, is at once manifest in passing from a Catholic city to a Protestant one. In the former, you will see the dwellings of the poor interspersed among those of the rich—yea, the humblest cottages standing side by side with the stately mansions of the great; while in the latter we find them driven either into the suburbs of the town, or huddled into narrow and pestiferous alleys, to wear away a life of discontent, envy, and revenge!

become their constant and faithful attendants; the effect of which heavenly charity was to convert multitudes to the religion that could produce it: a charity which has not ceased to be similarly displayed in the Church to the present day.

From the origin of those institutions of mercy, let us go forward into what are reproachfully called "the dark ages of the Church."

In the year 1169, a child is born of noble parents in Provence, and at his baptism dedicated by a mother's vow to the special service of God. At an early age he is found at Aix, learning grammar, fencing, reading, and other things fit for a young nobleman; but, he is seen privately giving himself to the cultivation and practice of virtue. His pocket-money is spent upon the poor, and his Fridays in visiting the hospitals,—assisting the sick, dressing their sores, and administering to them every comfort in his power. By consent of his father, he continues these pious exercises after his return home; but finding, in his native place, a too contracted sphere for his fervent aspirations, he is sent to Paris to complete his studies in theology, and to seek a wider field. After his ordination, and while saying his first mass, he comes to a resolution, under the inspiration of God, to devote his life to the ransom of Christian slaves groaning under captivity among infidels. To fit himself for this arduous and difficult work, he retires for a time to the cell of a holy monk, St. Felix Valois, with whom, by "perpetual prayer, contemplation, fasting and watching," he soon learned the celestial art of mortifying self for the good of others. One day, while sitting on the bank of a spring, St. John of Matha, for that was his name, reveals to Felix his superior the desire of his soul, to give himself to

the work of succoring the Christians under Mahometan slavery. Felix at once perceives that this desire is from God, and exhorts him to accompany him to Rome, to obtain the benediction of the Pope. Innocent III., who is in the chair of St. Peter, receives them "as two angels from heaven;" bestows upon them distinguished marks of his favor, blesses them, and bids them "God speed" in their message of love! The result is, the noble order of "the Holy Trinity," for the redemption of captives. St. John of Matha and St. Felix returning into France, are enabled, by the favor of the king and the gifts of the nobles, to establish the first house at Brie, from which many others soon sprang up, not only in that country, but in Spain, and England, and Italy. In Spain, St. Peter of Nolasco became conspicuous for his zeal in the same cause, and instituted a second order of mercy to promote it. In this he was joined by another burning spirit, St. Peter Paschal, a Spanish bishop, who sacrificed his life in the cause of his captive brethren. For their relief he had penetrated into Turkey, and was himself loaded with chains. His clergy sent him the amount demanded for his ransom; but finding, that, with that money he could redeem a large number of captive women and children, who, by tortures, were liable to be drawn from their religion, he appropriated it to their freedom, and accepted for himself death, and a crown of martyrdom. This was the spirit, indeed, of the whole order, who deprived themselves of every comfort, restricting their ordinary diet to herbs and milk, that they might have the more to expend in their work of mercy—a work actively continued to our own day; for at this present moment Catholic countries are blessed with 250 monastic institutions of this same order, while the

so-called Reformation, under the direction of the State, destroyed 43 in England, 9 in Scotland, and 52 in Ireland.

In this simple detail, you may perceive the character of the *fountain* whence flows the charity of the Church.

But, this example opens before us, the source of relief for only one class of suffering. If we proceed a little, we shall find, in the records of Church charity, ample and special provision made for every class and every shade of human misery;—that no form has proved too terrific for her courage, no grade too shameful or repulsive to be embraced within the sphere of her love! From the cradle of deserted infancy, through every aspect of want and suffering, to the burial, yea, to the purgatory of gray-haired poverty, the Church hath scattered her benign and abundant charities.

From "the order of religious penitents in Germany and France," by whose means multitudes of unfortunate females for many centuries were rescued from destruction, arose in the seventeenth century the orders of "Our Lady of Refuge," and "Our Lady of Charity of the Good Shepherd," having for their object the same heaven-born work of mercy. Great numbers of these institutions are now scattered over the Christian world, some of which have reached the cities of the United States. In their eminent success in restoring to virtue and happiness the most pitiable class of our race, it is manifest that the religion of the Church has a tenderness and delicacy which can give relief without wounding the sensibilities, can eradicate pride while it nurtures self-respect, yea, can spare the weakness of the human heart, and at the same time uproot its noxious passions. Has the State shown a capacity to do this?

In the middle of the seventeenth century, Peter de Betancourt, of the order of St. Francis, while teaching a poor school in Spanish South America, became deeply affected by the destitute condition of the sick slaves. His sympathy at once carried him into the streets to beg sufficient alms to enable him to put up an addition to his school-house, which he thatched with straw, and used as an infirmary for such slaves as, in their sickness, had no succor. His first patient was a poor crippled black woman, turned out by her master to die. He actually took her upon his shoulders to his hut, and tenderly nursed her till her death. The wealthy around observing his great virtue and zeal, at once came forward, and put at his disposal money enough to erect a spacious hospital, which he had the happiness to see completed before his decease—which occurred at an early age. From the Catholic heart which thus beat with the impulses of divine charity, in that straw-covered hut, arose, in that century, the multitude of Bethlehemite hospitals, which are now found doing their gracious work, in every part of South America,—from the tops of the mountains of Paraguay to the bottom of the mines of Peru and Mexico. The vow of the order shows the character of their holy work: "I make a vow of poverty, chastity, and hospitality, and bind myself to attend the sick and convalescent poor, though they be unbelievers and infected with contagious diseases." When it became known, says his biographer, that he was dead, the poor of all sorts rushed in such numbers to his couch, with groans and tears, to pluck from his coffin some relic of their benefactor, as actually to require a guard to protect his remains.

St. Landry, the eighth Bishop of Paris, founded about the year 650 the *Hotel Dieu*,—which hospital has in-

creased in size and effort to meet the demands of suffering, up to the present day. It is now wholly managed by the nuns under the rule of St. Augustine. "There is no one," says Helyot, "who sees the nuns of the hospital, not only dress the wounds of the patients, keep them clean, and make their beds, but also in the most intense cold of winter break the ice, in the stream running through the hospital, and go into it up to their waists, to wash their linen, impregnated with filth of the most nauseous description, but must consider them as devoting their lives in a perpetual martyrdom."

But this, in truth, is only a faint picture of the real self-abnegation of these angels of mercy. This is but the physical part—the *moral* is vastly more trying. Nurtured, as the childhood of most of them has been, in the lap of ease and refinement, the necessary discipline of the body is sufficiently difficult. But when we contemplate the trial of the *spirit*, to which their labor subjects them, we are amazed at their superhuman achievements. What is that labor? Not only to apply themselves to the most exhausting and repulsive service, but also to return to such a service with a joyful spirit and smiling countenance, day after day; when, perhaps the only reward of the day previous, was to have been driven from it, by the curses and violence of the ungrateful sufferers, for whose relief they were risking their lives. And yet this is the spectacle which the hospitals of Paris and Montreal, and many of our cities, present every day.

About 1595, a poor shepherd's boy had, by his diligence and sanctity, worked his way to the University of Toulouse, and in five years more to the priesthood in his native diocese. His soul was inflamed with special desires for the relief of the poor peasantry that

toiled in the glens and at the base of the neighboring mountains. To prepare him to follow his desires, he was made by Providence to pass through a furnace of personal sufferings. Captured by African pirates, led by a halter through the streets of Tunis, and sold as a bond-servant to infidels, he was soon trained to that spirit of endurance, which fitted him for his momentous work. Indeed, that work commenced before the shackles fell from his limbs,—in the conversion of his cruel master, whom he bore with him as a trophy to his native shores. After his return, his first effort was to form a congregation of secular priests, to carry the bread of life to the multitudes famishing in the obscure and neglected corners of the land. But this did not satisfy St. Vincent de Paul—for you perceive it is he. He longed to furnish relief to every form of misery. Casting his eager eye over the parishes of France, and beholding thousands pining under spiritual and bodily want, he hastened to establish for them "the Parochial Confraternities of Charity," "hospitals for foundlings, for the aged poor, and for sick galley slaves."

Seconded by noble ladies in France, he almost spoke into existence (so rapidly did they spring up) the orders of "the Holy Cross," of "the Daughters of Charity," and the companies of ladies, embracing many in the highest walks, for the service of the hospitals. From these sons and daughters of the noble St. Vincent, it is, that hope begins to dawn upon the wretchedness of want and suffering in *our own land.* Already are they found in every part of the continent, instructing ignorance, lightening the burdens of poverty, sweetening the cup of sorrow, allaying the pains of distress, raising the hopes of despondency, nursing the feebleness of deserted infancy, and propping up the decrepi-

tude of poor old age! And wherever they go, over the fields, through the hospital, into the asylum, the cottage, the poor school, along the narrow lanes, or into the graveyard, their very tread betokens the gentleness of love,—their approach is hailed as the messenger of peace,—their presence welcomed as the light of heaven! In truth, these sons and daughters of St. Vincent de Paul, I present only as a just type of all the numerous religious orders, who, animated with the same spirit, are pursuing the same course, and scattering the same blessings among the poor of our country! Yea, I present them to-night, united as they are, in one heart and one mind, as our argument in behalf of *the charity of the Church in contrast with that of the State.* And what do we behold? No temporary expedients to silence the cry of poverty, by removing the poor out of sight. No hireling officials making a gain of misery by robbing the miserable of their scanty means of subsistence. No traitors to the cause of God and of man, severing morality from religion, and teaching the wretched to look for happiness short of submission to eternal truth. But we see venerable institutions, which, called into existence by the Spirit of God, have done his work among the poor, enjoyed his blessings and the confidence of the Christian world for long centuries. We see a body of holy men and women, of all ranks in life, going forth to raise the condition and moderate the woes of human nature, not by doing violence to that nature, by sundering ties cemented by the hand of God, —forcing children from parents, breaking up families, and treading down parental authority—but, by observing every law, and every intimation of the divine will, by using those means, and those only, which Almighty God has prescribed for bringing men into submission

to himself, and making them virtuous, diligent, and contented in that state of life in which he hath placed them below, and thus preparing them for a better state in his Kingdom above. In short, we see the purest, the most devout, the most elevated portion of society devoting their means, their time, their energy, their influence, under the spirit of their Divine Master, in accomplishing the very work of love, which he commenced, when he came "to preach release to the captives, and deliverance to them that are shut up;"—and accomplishing it, according to the laws of his Kingdom, in bringing all, rich and poor, into one blessed communion of saints.

What a contrast to that political system, which seeks to concentrate power in the hands of the upper class, and to blot out the title of poverty to the privileges of the social state—to widen the chasm between the poor and the rich—to make the condition of the former depend upon the will of the latter—to strip them of their rights, as freemen,—of their rights, as parents—to degrade them to the position of vagrants—surround them with the appendages of misery, and fasten upon their offspring the life-long stigma of culprits and outcasts!

It is for *this*, that we call upon the government to listen to our plea—to give heed to our demand, or rather to the demand of justice—and take off the heavy burdens, which, under some strange delusion, it has imposed upon our infant *charities*.

We ask it not for *ourselves*, but in the name of God and his religion, so dishonored and impaired, in their just authority, by the substituted schemes of modern benevolence.

We ask it not for *ourselves*, but for the sake of

freedom:—to preserve the integrity and sacredness of that glorious Constitution, by which alone we have equality, and *can keep out tyranny.*

We ask it, not for the rich and honorable, to whom the boons of the State are so readily granted; but we speak, in behalf of the children of helpless poverty;—we point to their guardian angels, whose supplicating eyes are raised to the State,—entreating, that she will interpose to preserve to these children the blessings of their *baptism*—to restrain the sacrilegious hand that would despoil them of their precious gift of faith, hope, and charity, and leave them more destitute in eternity than they have been in time!

We speak, in the name of the poor fathers and mothers whose homes have been desolated—whose parental rights have been trampled on—by a ruthless law!

We speak, in behalf of that multitude of sufferers who reach out their famished hands, and beckon our sons and daughters of charity to come to their relief.

We entreat for our suffering country—so grand in its civil structure, so abounding in temporal wealth and advantages, and yet so dark in its moral aspect—so rapid in its downward strides to infidelity, crime, and sectarian despotism!

Friends, and Fellow-Catholics,—The State may not hear us—may not grant our prayer; but, if we are faithful to our trust, God Almighty will! We need be anxious for nothing, but the work committed to our own hands. When we have accomplished that, we have only to commit ourselves to the power of Almighty God. That power enabled the faith of a St. Landry, a St. Martha, a St. Vincent de Paul, to overcome far

greater obstacles than any which the State can cast in our way. ONWARD, then, with *courage*, be our motto; —*onward*, with *fidelity*, be our movement,—trusting in God!

10

It is well known to those conversant with the habits of the extreme poor, how common under heavy pressure becomes the resort to the pawn-broker.

Articles, not of luxury, but of strenuous every day need, in endless variety, are offered as collateral to raise a little money. Our laws sanction the enormous interest of five cents per week on every dollar thus loaned, and as this business is largely in the hands of a race proverbial for demanding the *very letter of the law*, the sufferer only thereby increases his extremity and becomes doubly helpless under the added burden. The trifling sum borrowed is generally greatly disproportionate to the value of the article, and more often than not, the transaction accepted as only temporary relief, ultimately becomes a sale.

A little effort was made privately at the suggestion of one of the visitors for the Provident Association during the winter of 1875 and 1876, to raise a small sum of money to be expended in redeeming such things as it was possible belonging to worthy people. The same endeavor was continued with larger success and interest during the past winter, and despite some hardly avoidable mistakes, an undoubted good has been achieved. It has drawn to itself the sympathy and gifts of generous hearts, besides making comfortless homes less barren, and, in addition, through its very private agency, has reached many a sensitive sufferer from a class who rarely make known their extremity to any charity bureau.

The requests for assistance are daily increasing, and, even with the most careful discrimination among the claim-

ants, they are continually outreaching any power in the original helpers to supply. The object of this circular is to make known to a few more persons the nature and form of the charity, and, if possible, place its future upon a somewhat firmer basis. May it not have more systematic assistance instead of the spasmodic bestowal upon which it now subsists?

MARY C. JACKSON.

Hotel Berkeley, May 1, 1877.

The undersigned have kindly offered their names to add a friendly endorsement to the work in its present agency and method.

Rev. Edward E. Hale, Mrs. William Brigham,
Rev. Phillips Brooks, Mrs. Chas. G. Loring.

SUGGESTIONS

TO WARD VISITORS.

A PAPER READ BY MRS. SUSAN I. LESLEY, BEFORE THE VISITORS OF THE SEVENTH WARD.

October 27th, 1879,

AND PRINTED AT THEIR REQUEST.

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SUGGESTIONS TO WARD VISITORS.

My Sisters of the Seventh Ward Association:

From our various summer wanderings we have returned to our city homes, and to the work so near our hearts. Some of us in the midst of sweet country sights and sounds, surrounded by our families, in ease and plenty, have got refreshment for mind and body. Some have looked up to the mountains from whence cometh strength. Some have sat down on the seashore to listen to the voice of many waters.

From all this beauty which crowns our lives with loving kindness, has no voice come to us bidding us gird ourselves anew for our life-work, and enjoining on us both the duty and the privilege of converting the benefits we have received to the good of the poor, the weary, the overworked, the sad, the inefficient and the vicious?

Let us join hands to-day in a spirit of fresh resolution, and in the firm faith that love and wisdom combined are the great regenerators of mankind. Shoulder to shoulder, so help us God, we will enter on the work of another year, resolved that we will learn by our past mistakes, be encouraged by our past successes, and steadily go on, seeking for guidance from the Power that holds all nature and the hearts of human beings in the hollow of his hand.

Let us not think of our work as merely the work of the Seventh Ward, but rather as one in which we are to do our local share of the redemption of a great city. For the division of a city into wards is simply a matter of convenience, like the division of time into days, weeks, months and years. It is easier to deal with time and space, indeed with anything, if we take it in parts. Constituted as we are, certain landmarks and limitations are an immense aid in all our work. Let us get all the good we can out of our Ward organization, but let us never forget that it is a *city* work we are engaged in.

In the same spirit let us not over-estimate the functions of a Board of Directors and an Executive Committee of Women, although there are ways in which we cannot be too grateful for

them. A framework is necessary to give stability to every society, to hold its members in allegiance to its fundamental principles. But the Central Board itself owes allegiance to the great idea which called the Society into being, and to the duty of seeing that the idea is not changed or subverted. Where would our Society be without its Central Board?

In going through various wards I have heard, not often, but now and then, complaints made of the word "subordinate," as used in our Manual and Directory. But would our friends only reflect on the word in its true meanings and relations, they would not be disturbed by it. What living thing is not subordinate to the laws and regulations of the universe? Who is not under laws and limitations? Our liberty consists in our ability to work out our plans *within* limits and *under* laws. The law of obedience binds the world together as firmly as the law of love. Only the obedient can rule to any purpose. In the union of obedience and love stands the liberty of the children of God. Everything else is outlawry. But if the word "subordinate" gives offense,or is misunderstood,let us hope that "coordinate" may some time be substituted for it.

It is true that no human organization is in perfect analogy with the Divine plan, and we can easily see flaws in our charity organization. But is it wisdom to dwell on the flaws rather than on the great ends which the Society has in view? And may we not reasonably hope, while carrying out to the best of our ability its provisions as they stand, that time and the earnest devotion of so many souls may modify imperfections in that gradual but sure way, working from the interior outward,which is the best way for changes to be brought about. Let us patiently wait for that time, "as they who watch for the morning." But let us wait, not finding fault, but working and thanking God for the opportunity.

Let our machinery be good, and it will not usurp the place of the spirit. Let us hope that no Executive Committee and no Board will ever instruct in the spirit of dictation, but that the one thought pervading the minds alike of Committees and Visitors may be, "He that is greatest among you let him be as him that serveth." Committees and Boards will pass away; will be replaced—forgotten. They are but the framework of the picture of our ward work—needful to place it in a good light, and to arrange it in relation to the work of other wards. The picture itself will last for ever, have new frames when the old ones are worn out, and will be far more valuable fifty or a hundred years hence

than it is now. *What will live*, will be the work and the spirit which we infuse into it to-day. And the humblest visitor in any ward who has benevolence, skill, wisdom, moral insight, will do a work in her neighborhood and in the community which will be recognized and copied and remembered beyond any mere committee work.

To-day one thought is very present, that of the value of co-operation as a source of fellow-feeling and inspiration. Philadelphia has been said by some of her best citizens to be composed of singularly non-conducting elements. Formerly, if one wished to know of good work being done here, or to get acquainted with the workers, one had to go elsewhere to find this out, and usually in some chance way.

This state of things had its advantages as well as disadvantages. It also had a natural cause. The Society of Friends, whose influence over the city from the beginning was stronger than any other, believed in working rather than talking; and their methods had this pre-eminent advantage: that many institutions were quietly brought to great perfection of administration without their founders having consumed their time and strength in vain boasting. They believed that it was not well to "let their right hand know what their left hand was doing."

But as a city grows larger, and various denominations take part in great enterprises for the common good, and the need of co-operation is felt, then fellow-feeling becomes all important. The same Divine voice which gave us the first precept adds another, "Neither do men light a candle and put it under a bushel, but on a candlestick, where it giveth light to all that are in the house." And there comes a time late in the lives both of individuals and of communities, if they have done their best heretofore, when the desire to share and distribute benefits, and to include all their brothers and sisters in them, overpowers any instinct of boastfulness. They are then quite indifferent whether anything done or not done should be known or not known. The work to be done is so vast, our own powers are at best so minute, that we naturally talk about what is accomplished merely from the motive of giving courage and good cheer, and adding to the feeling of fellowship.

Has it not heightened the pleasures of our own vacation to know that the "Country Week," (in which Mrs. Turner and other noble women have labored so faithfully), has taken so many hundreds of poor children to kind homes, and to the

woods and fields, where they have found health in that fresh air and good cheer which the heavenly Father has supplied in abundance for every child born into his world, although through ignorance or neglect or inability on the part of their earthly guardians, so many fail to receive these blessings.

Did not our hearts burn within us when a young friend in the Twenty-second Ward sent several thousand tickets to our Summer Visitors to take their poor friends to the Park, knowing as we did, that nothing but her earnest, personal application to the horse-car companies could have procured them.

Would the good friends in the Ninth Ward grudge us the pleasure of proclaiming how they have taken squads of little children to the Park every week through the hot summer, to play under the trees, and brought them back rested and refreshed when play was over?

The thought of all this private work, which simply used our our organization as an engine uses its track, is a wholesome, breezy tonic to us.

Friends! At the outset of any great movement involving a city or a community (in this case I ought rather to say "cities" and "communities," for the idea of organized charity is rapidly spreading through all civilized lands) at the outset we say, Enthusiasm is the prime factor; it is the only lever to move masses. Let us not despise it, because it only starts the work, and cannot carry it on. What traveler would climb a perilous mountain ascent, but for the thought of the glorious prospect at the top? So, although enthusiasm has its downfall, and we are subject to frequent reactions as we plod along in paths where there is no poetry and no romance, still it has its day, and does its work in bringing us togethrer and starting us on the upward road. Moreover, it will return to us again and again as time goes on, now and then, here and there, quite as often as we need it, and even our work will have its share of poetry and romance. We have not indeed seen any strong reactions from the first enthusiasm yet. But we must be prepared for them, and not be disheartened when they come. We need patience, wisdom, judgment, faithfulness, to carry on our work to its best results, far more than we need enthusiasm. Above all, we need the *education of ourselves as visitors.*

Now, in what does this education consist? First, we are educated for this work by our homes and individual characters; then by our reading and reflection, and lastly by experience.

Perhaps some of you may not see in this the natural order; but I think you will all see that these three elements must enter into our education. I have chosen this order as most natural to my own thinking.

First, in most of our homes are servants and dependents, and the poor to whom they are related, and to whom through them we have been brought into relations. If we have been habitually just, kind, patient and considerate in these relations, inspired by a deep feeling of responsibility to them as well as to ourselves in exacting faithful service, we have gone far towards being educated for visitors. But if unfortunately we have grown up in homes where change of servants is always going on, where no ties either of respect or affection are formed, where no patience with failures on the part of ignorance or shortcoming is allowed, and no training is possible on account of our ignorance to correct those failures and shortcomings, then we are poorly prepared for visitors, and must get our education in some other way.

We are to work among our poorer brothers and sisters, as those must work to whom God has given such benefits that we cannot help sharing them so far as they are able to receive. Freely we have received, freely would we give. And always must we try to lift them to that higher plane, where it is possible for them to receive more and better things still. And by those better things I mean the gifts of courage, hope, self-dependence, and the capacity for more refined enjoyments. What gifts are like these? Of course, if we labor in this spirit, nothing like condescension is possible to us in our relations to them. Their feelings, their rights, even their frailties, will be as sacred in our eyes as those of our own families. But it is a mistake to believe that any letting of ourselves down will ever lift them up. Respect, reverence for what our better education and moral and spiritual advantages may have taught us, is as important an influence in their lives as the knowledge of our sympathy and kindness. Nor are we unmindful of this fact in any of our relations in life, if we are wise. Husbands and wives, parents and children, brothers and sisters, all practice a certain reticence, a certain reverence for each other, which saves a world of sorrow. The "hail fellow, well met" air which we sometimes see in those who would avoid condescension, often leads to rash relations with those we would benefit, and consequent disappointment. Let our poor friends rather see in our manner that we stand always ready, always on the alert to be their friends.

But also that they have something to do to gain our approval, and to deserve our sympathy. No less than this should we ask of every human being. And the necessity of effort on their part makes the gift of our friendship valuable. But do we not see at every turn, that after all, we can only give ourselves—exactly what we are. The fountain cannot rise higher than its source; and if we are not educating ourselves to this work all the time, what can we be to others? And this thought, that we are all learners, should give us the largest liberality with regard to other visitors. How do we know that the blundering, inexperienced visitor of to-day may not become, as the years go by, a practical, efficient, long-suffering worker. She will, if she uses all her advantages as a learner!

In the second place, whether we have had the home training or not, let us read and reflect. But some one says to me, "I don't see the use of reading, I don't see what good you get out of books. You learn by your own experience; that's what you want."

No, my friend! we don't learn *in the best way* merely by our own experience. Our reading of work done by others will do us good in two ways—it will increase both our faith and our humility. It will show us what obstacles patient labor, long continued, has overcome. It will show us how many roads there are to the same place, and thus encourage us to try different ways when our own have not led us to the desired goal. And such liberality of methods inspires hope, and makes us feel kinship with the whole; while the contemplation of every successful work or worker, adds to our faith. And by looking often at the noble work of the noblest souls in all countries and climes, how deep a sense we get of our own failures and needs and smallness. Surely this is a valuable lesson to gain from reading and reflection, since humility keeps us near to God, the source and fountain of all spiritual power and influence.

And then, too, reading and reflection save us from wasting time in our practical efforts. For when we begin a work like this, numberless suggestions come to our own minds which are original, inasmuch as they are new *to us*. But we cannot read much without finding out that other people have had the same. And by knowing why they failed, or why they succeeded, we learn to select those practical plans or methods most sure of success.

And then, experience is our best and last teacher. Fortified by the blessed home life and training—encouraged, inspired and

made humble by reading and reflection—we are prepared to go to work.

At the risk of wearying your patience by these preliminary remarks, I would add that the first duty of Visitors should be to familiarize themselves with and fully comprehend that primary idea of our Association, the danger of almsgiving. Let us try to recognize it as a very real danger, for it is such. I cannot take up your time now to prove this, if it needs proving; but you have only to read the experiences of the best minds to become sure of it. Read Dr. Chalmers, Dr. Guthrie, Jeremy Taylor, Octavia Hill, Edward Denison. Read the chapter called "The Neophyte," in Robert Falconer. These were no sentimentalists, but actual workers in a larger field than ours.

Jeremy Taylor's advice is this: "Give no alms to vicious persons, if such alms will support their sin; or, if they will continue in idleness; 'If they will not work neither let them eat' (2 Thessalonians iii. 10); or if they will spend it in drunkenness or wantonness. Such persons, when they are reduced to very great want, must be relieved in such proportions as may not relieve their dying lust, but may refresh their faint or dying bodies."

In a book called "Our New Masters," by Thomas Wright, an English author, occurs this paragraph:

"As wonderful and incongruous things are done in the name of charity as were ever perpetrated in that of liberty. If always twice blessed in spirit, it is often twice cursed in effect. If it covers a multitude of sins in those who give, it too often, in another and worse sense covers a multitude of sins in those upon whom it is bestowed. To the worthless, scheming poor, it is a cloak for and incentive to, the sins of lying and idleness, and although they do not see it in that light, it is a curse to them in that it does incite them to those sins—it makes their lives morally degraded, prevents the development of any germ of human nobility or spirit of independence that might be in their nature."

For these two beautiful quotations, I am indebted to a friend and faithful worker for us all, who with other good women has been plodding on through all the hot summer in the city, making our future work easier for us, while we have been taking our rest and pleasure. And yet she has found time to read and to reflect. I cannot do better than to repeat some of her reflections, which also come with more force from a worker in the field, than from one who merely looks on. She writes me:

"The fundamental principle of our Society is investigation—

thorough, searching and painstaking. When by investigation we have discovered the facts and the history of each case, and have ascertained the cause of the poverty (for in most cases there is a clearly ascertainable cause), we must remember that we are dealing with human beings, and with *individuals*, and that the treatment that will suit one will not do for another. Then must come careful thought, and consultation with others of experience that we may gain all the wisdom we can before acting —that our relief, if we give or recommend relief, may be judicious and adequate to the needs of those whom we would aid. Constantly repeated "doles" nearly always produce bad results. There are many now in our Ward on the verge of pauperism who may by appropriate and adequate assistance be enabled to make a fresh start in life, and become prosperous and independent. There are others, the incorrigible liars and idle livers, for whom the best we can do, *at present*, is to let them suffer the natural results of their misdeeds. Between these two extremes are all varieties and kinds, each case requiring special consideration."

So writes our friend, believing that in practising restraint, both of ourselves in giving, and of the vicious in not allowing them to receive, we are simply following a law of God. She would be one of the first to note the time when such restraint had done its work, and would hail the opportunity of welcoming and aiding a returning prodigal, even if she only saw him "a great way off."

And here it may not be amiss to consider the fact, that since varieties of needs require varieties of treatment, it is not well for any Visitor to lay aside as hopeless any family or individual, even when she has conscientiously done all she can. Said a good mother of a family to me once in a period of much perplexity about a portion of her brood: "I never think we parents have done our whole duty by our children if we have only given them *ourselves*. I thank God that I know of people who influence my children, where I fail. What I desire is that they get good influence, and what matters it whether it comes through me, or through some wiser person to whom I refer them." She was a wholly unselfish person, and had a fine moral insight. Would that in our relations to our poor friends we could ~~intimate~~ *im* her wisdom.

Consider only a few of the characteristic temperaments that must go to make up our Corps of Visitors in every ward.

Here is the tender, warm-hearted, sympathetic mother of a

family, to whom life has given the love that warms and cheers and longs to benefit. Sorrow enough she may have had, too, to be always ready

> With tears for other's woes
> And patience for her own.

How fine her tact, how soothing her voice, her presence how comforting to the sick, the depressed, the dying. We complain of her that she is too unsuspicious, that she is easily imposed on, that in some ways she is anything but a good Visitor. But if she has only wisdom to call in the aid of some friend of sterner, rougher mould than hers, to deal with parents and children, who need steady resistance more than sympathy, she will do a work in her District that will make us all rise up and call her blessed.

Then there is the ~~sympathetic~~ systematic, orderly Visitor, who makes plans and rules, and resolves that those she works for shall walk in them or she will have none of them. We think she has too little sympathy, we criticise her line and plummet arrangements, we don't believe she has the right spirit. Wait awhile, and you may see the families she visits gradually learning how to do things, and in the end caring more for her approval of their progress, than for your sympathy. Red tape and many rules, such an annoyance to most of us, are sometimes a strong support to those who always need a string to guide them. If only this Visitor has the perception, when these poor souls fall into sudden distress, to call in our first friend to her assistance, her good work will be complete.

Then there is the Visitor earnestly desirous of doing good, but so desultory in all her habits, so scatter-brained in her methods, that our second friend would say she was no Visitor at all, and had better drop out. Not so! She is honest and kind, has sudden inspirations and suggestions, which sometimes bring about more good to our needy ones, than months of ordinary labor will do. And then perhaps she is young, or one who will learn from events, or from conferences, or from her own mistakes. Remember what Octavia Hill says of the value of the youthful Visitor, whose hope is undimmed.

I might go on multiplying instances to show what various temperaments and characters are included in our work, but I only wish to show here how necessary this variety is, and how valuable the influence of each in her place. If only our co-operation modifies the individual differences, and brings about the higher harmony; *if* only we can see the good that is being

done in other ways than *our* ways; *if* only it shall prove to be, throughout our dear city, that though there are "diversities of gifts, there is the same spirit."

But it is true that there are some among us, who, as time goes on, will find that they have no vocation and no success, as Visitors. Let them not think that, therefore, they can be of no use to the Organization, if really interested. Such might serve our cause in a hundred ways. They might help the founders of training schools, might aid the overworked Kindergartner, or make clothing for the children, or with the consent of the Society, raise funds for special or private objects. How many a Visitor who has a vocation for the work would be thankful to turn to an assistant to hunt up work for a man, a school for a child, a hospital for a sick person, or an item of information. Founding a Ward Library, or increasing the efficiency of the Library at the Central Office might well engage some intelligent and disinterested woman. All this work requires so much personal labor that it may not be long before every competent Visitor will be thankful for a voluntary assistant.

What a work it is that lies before us! Do we realize it in its deepest, broadest sense? To the young, let us say: Do not neglect to attend all the Ward meetings and the conferences. It is only by doing so that you can get the largest idea of the education you need.

In a book called "Work about the Five Dials," is the following advice to Visitors of Poor, which largely hints at this education. Here is one paragraph out of many which are quite as valuable.

"You must bring to this work your best faculties and energies; you must know something of the poor laws, of trade, of the demand for labor; something of education, of hospitals, of the different homes for the destitute and the sinful; and you must be able to point out where work may be got, or where sickness may be cured."

Will any one who once takes in these views of charity, be willing to go back to alms-giving without investigation, or to the lazy and vicious way of taking money from their pockets to injure their brothers and sisters, rather than give their time, their patience and their personal labor to the work of elevating these children of God? Surely it is not the will of our Father that one of these should perish.

And if we have taken up this work, not from a transient emotion, but as a religious duty, we shall expect to do a great deal

of dead work, or what seems to be such, for the sake of an occasional chance at the work which tells. This will not be peculiar to *our* work, it belongs to every work, and to every profession in life. Constant service is necessary *to keep your hand in*, and it is to those who keep the hand in that the rare opportunities come.

Look at the life of the good Physician, how wearisome and unsatisfactory must much of it be. Always trying to heal the sick, but often quite unable to control the circumstances surrounding the patient he is most interested in, or whose life seems of most importance to the community. Just as he had reason to look for a favorable change in the disease, some careless person has inadvertently forgotten a door or window; or some wrong medicine has been given; or a servant has neglected the furnace fire; or a tired nurse has fallen asleep; or an exciting letter has arrived and been injudiciously read in the hearing of the patient, causing mental disturbance and hopeless return of fever. All these and more I have known to happen, and not in uneducated families. And I have seen the good doctor noting the fatal change, and hearing the causes, say patiently: "If we may not do the way we *would*, we must do the way we *can*, and keep doing." But now and then this faithful servant has saved a life worth saving, lives that have blessed and will bless the world when he has gone. This was *his* reward. It will be ours in other ways, if we never weary in well doing.

But let us not be too impatient for *results*, it is not wise. Hope and faith are what we want—not *sight*. I have heard a story of Abraham Lincoln's childhood, which you may not have heard. I retain the main fact and spirit, if not the exact details in my memory. His mother died when he was a boy. A year afterward his father married again,—a woman whose short acquaintance prevented her from knowing how unsuitable a companion she had chosen. There was not one of the finer qualities of her nature which he could understand.

It is said of her that a few months after her marriage she stood at a window at sunset, looking out, and reflecting on the mistaken connection she had formed; and as she looked, she saw "Abe," as they called him, coming in at the gate. A thought of comfort came to her. "There's something good in Abe," she said; "my life is over for me, but perhaps I could make something out of him if I tried to help him to be a useful man." And to this duty she faithfully devoted herself; with what results we all know. Ah! poor woman! Could some

voice from the skies have told her that she was fitting the President of the United States to sustain his country through the hour of her sorest need, what untold joy would have gone with her in her tasks. But was it not better hidden from her eyes? Would not her soul have been dazzled, and might not worldly ambition have crept in to disturb her single minded labors? Let us believe that God knows best when he hides results and rewards from every eye.

While I have been absent this summer I have had the rare privilege of meeting other workers in similar organizations to our own.

One noble woman told me of a winter of devoted work with a large family in her district, which seemed about to be crowned with the highest success, when the appearance on the scene of those who took them out of her hands made all the labor of months null and void. And what made it harder, a dying mother had confided them to her charge. Still she had no legal claim on the poor children, and she had to let them go. A friend came in. "Now you see," said she, "how much good it has done for you to worry yourself over that family, and work yourself to death all winter." "I should do exactly the same another winter, if a similar case occurred," replied Mrs. B. And then she told me of another family in the same district, the remembrance of whom lighted up her face with unspeakable joy and gratitude. She was herself going through an amount of family sorrow and anxiety that might well have excused her from district visiting. She had also an intimate friend, a man of great genius and wealth, who was passing out of life with a ~~terrible~~ disease of the brain, which made every moment a mortal agony of soul and body, though one who had looked at his noble and unselfish life would have said that surely his end would be peace. Most of the time my friend could spare from her own household was needed by this dying friend. "I could never have borne the sight of his long agony," she said, "but for one experience."

She then told how in her district was a poor man dying of consumption, who had labored faithfully for his wife and children up to the last moment he was able to work at all. They had never applied to the Relief Association for help, but through a neighbor the visitor had heard of them and went to see them.

It required great tact and delicacy on her part to discover their needs; but she had both of these; and in all her sorrow

and care she went two or three times a week to see them. She got clothes and work for the elder boys, and a place in a silk factory for the wife, who became an adept in certain fine silk finishing which paid well. She sent the younger children to school, and that left only the baby to care for. This charge the invalid father insisted on taking while his wife was absent at her work, my friend making it easier for him by her suggestions and contributions of playthings. His disease steadily advanced, and finding out by mere accident that he pined for sunshine, she had him moved to a high attic, also nearer to the factory where his wife worked, where the sun shone all day, and where with his bed drawn near the western window, he could watch the sun setting in all its glory over that wonderful valley. She often carried him flowers, and read and talked with him, always finding him cheerful and happy, and grateful for his surroundings. At last the end drew near, and when she went in one evening, he clasped her hand, and said with emotion: "It is not the good things you have brought me all winter, nor all you have done for me and mine, that made me so happy, though God knows I am grateful for all that. But it is because you are my friend and love to come and see me." And she answered: "And I want to tell you, Mr. M., that you have been doing a great deal more for me all winter than I could do for you. You have lifted me up and made me forget the sorrow in my own home to see you always so happy." Then his face shone with wonder. "And can it be true that I have helped you any," he said. "Thank God, thank God." And he died with that joy in his heart. And she returned to her sufferers strengthened for what lay before her.

I cannot close without urging on all our Visitors the duty of looking on this work of our organization as a private and individual work. This alone will save us from serving a purely machine charity. Doing our whole duty in refraining as far as possible from almsgiving, and encouraging investigation, it is all the more important that we put personal labor and private sympathy in the place of gifts.

And those terrible evils, the worst we meet, of Intemperance and Crime, so hard to reach when we think of them in the mass, become simpler if we give our minds each to the case she has in hand. As we wander through the streets of this great city, what myriad evils assail our eyes in the vast array of gin shops in every ward, in every district. Of what use our pigmy efforts with families we say, if we cannot shut up these

stores, if we cannot hope to see prohibitory laws passed, and the men confounded who are making money out of the accursed traffic.

But let us not be utterly disheartened. There are differences of opinion about the value of prohibition even among the wisest. But two things we as district visitors may do, about which there is no doubt, but only certainty. We can each do our small part to reform each case that comes under our notice by personal effort, by bringing to bear upon the man or woman all the offsets in the way of work, and of opposing stimulus in the shape of mental instruction and moral power. We can teach the wife of an intemperate man to aid him in his efforts at reform, by always giving him well cooked and well seasoned food to deaden his cravings; we can show the husband or children of an intemperate woman how to place more and better guards about her. All we can do to keep families together, and to incite a spirit of patience with and tender guardianship over each other, as also the separation of families where that is the wisest, we should do in private, and in public we can work for the establishment of more cheap coffee houses, more cheap and innocent entertainments. Do not let us say, we can do nothing to stem the tide of this monster evil. Let us consider that we are doing much that is wholly hopeful, with the children whom we cause to grow up with a horror of it, and that we do something towards its decrease with every grown person whom we reform.

When all the wards in ~~one~~ every city are organized, and the full quota of visitors for each ward are enlisted, we ought at least to have three thousand visitors. "A little leaven leaveneth the whole lump." ~~Two~~ Three thousand visitors, devoted and wise, ought to do much to change public opinion in this great city, and to make drunkenness seem the abomination which it is. Let us consider what it would be if each one of the ~~two~~ three thousand reformed *one* drunkard in the course of her experience, or saved *one* family from vice. She has gone far towards creating a public opinion for the next generation; she has at any rate placed a missionary for good in every street or alley or neighborhood, where a true reformation of one individual has been effected.

"No man liveth to himself, and no man dieth to himself." The blessed words are as true of a city or community, as of an individual. If Philadelphia is wholly true to the present idea of Charity Organization, she will put hope and heart into many other communities that are longing to move in the same direction.

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New England Aid Society for the Aged and Friendless.

TRUSTEES' BY-LAWS.

ARTICLE I. MEETINGS.

Meetings of the Trustees shall be held on the first Tuesday of each month, at such hour as they may determine. Seven members shall constitute a quorum for business.

ARTICLE II. ORDER FOR BUSINESS.

The meetings of the Board shall be called to order within ten minutes of the hour named, and the order of business shall be as follows: 1. Prayer. 2. Calling of the Roll. 3. Reading the Minutes. 4. Report of Treasurer. 5. Report of each Committee shall then be presented, and thereafter any other business may come before the Board.

ARTICLE III. STANDING COMMITTEES.

At the first meeting after the annual meeting, the following named Standing Committees shall be appointed, namely: an Executive Committee, a Committee on Admission, on Finance, on Religious Services, a Visiting Committee, and such other committees as the Board may deem expedient. If from any cause either of said committees shall not have been chosen at said meeting, it may be appointed at any subsequent one.

ARTICLE IV. CHAIRMAN, AND REPORTS OF COMMITTEES.

The first named member on a Committee shall be Chairman, and reports of Committees shall be submitted in writing, and be placed among the documents of the Corporation.

ARTICLE V. ON MOTIONS.

Every motion when made shall be stated from the Chair, and, upon being seconded, the presiding officer shall ask if the members are ready for the question; which being assented to, the vote shall be taken. No other business shall be taken up by the Board, or discussed by any of the members, until that which has been laid before them be decided or postponed. Any member making a motion, shall, at the request of any other member, present the same in writing.

ARTICLE VI. AMENDMENTS.

An amendment may be made to any motion, and shall be decidud before the original motion; but during the debate no motion shall be received unless it be to adjourn; to lie on the table; the previous question; to postpone either indefinately or to a certain day; or, to commit; which motions shall take precedence in the order here named, except that a motion to adjourn shall always be in order.

ARTICLE VII. ON RECONSIDERATION.

A motion to reconsider must be made by a member who voted with the majority, and, if the motion prevail, the subject is again open for debate on the original motion, the same as any other motion, and subject to the same rules.

ARTICLE VIII. POSTPONEMENT.

At the desire of any member of the Board who desires further time for reflection and examination, the decision of a new question shall be postponed to the meeting succeeding that at which it was proposed.

ARTICLE IX. EXECUTIVE COMMITTEE.

The Executive Committee shall have the general charge of the affairs of the Home during the interval between the regular monthly meetings of the Board, and act in their behalf. Some one of them shall visit the Home at least once a week; shall make or authorize all purchases necessary for the Home; shall carefully examine and approve all bills for supplies and repairs before payment by the Treasurer; and shall keep a record of their proceedings which shall be laid before the Board of Trustees at their monthly meeting.

ARTICLE X. COMMITTEE ON ADMISSION.

The Committee on Admission shall visit or confer with applicants for admission and inquire into their circumstances and character, and make a full report to the Board of all the material facts relating to each case. The Trustees shall then decide upon the admission of the applicants. It shall also be the duty of this Committee to keep a register in which shall be entered the names of all applicants; their respective ages; places of birth and residence; persons by whom they are recommended; date of their application; the decision of the Trustees thereon; the time and terms of their admission, and such other facts as they may deem important; and they shall assign to inmates their rooms.

ARTICLE XI. FINANCE COMMITTEE.

The Finance Committee shall have the general charge and direction of all matters connected with the money, mortgages and other securities belonging to the Corporation, and shall direct the Treasurer in the disposition of the same; they shall use all legitimate means to obtain the necessary funds to carry forward the work of the Society, and shall make a full report to be read at the annual meeting.

ARTICLE XII. COMMITTEE ON RELIGIOUS SERVICES.

The Committee on Religious Services shall, as far as practicable, supply the Home with preaching on Sundays. They shall make such regulations in regard to the same and to other Religious services as they may deem proper and expedient. The duty of supplying the Home with the preaching of the Gospel shall devolve upon this Committee. Ordained clergymen of all denominations will be cordially received. The other members of the Board will be required to communicate with this Committee and obtain their consent before introducing any one into the Home as a religious instructor. The Superintendent will act in their abscence under their direction.

ARTICLE XIII. VISITING COMMITTEE.

The Visiting Committee shall represent the different denominations on the Board; they shall visit the home not less than once a week; and it shall be their duty to see all the inmates in their several rooms; inquire into their spiritual and temporal welfare, and giving such encouragement and advice as may be in their power, and as the circumstances of each case may seem to require. This Committee shall enter the day and time of their visits, with such observations as they may deem useful, in a minute-book, which shall be kept at the Home; and on the last day of their term of service they shall notify the members who are to succeed them in visiting.

ARTICLE XIV. SUPERINTENDENT.

The Superintendent of the Home under the direction of the Executive Committee shall have charge of the house, and shall strictly enforce the rules and regulations of the Trustees. Order, neatness, and good conduct, must prevail in every part of the establishment. She shall be present at meals, see that they are properly served, that suitable food is carefully prepared for the sick, that proper order is observed at table, and a blessing asked before each meal.

She shall at all times maintain the respect due her station; and by firm, kind, and judicious methods endeavor to secure the comfort of each aged couple admitted to the Home established for their support and happiness. At each weekly meeting of the Executive Committee the Superintendent shall present in writing a statement of the supplies required, with a report of the condition of the Home and the family, and such other matters as may be important.

The Superintendent shall keep a book in which shall be recorded a list of the furniture, linen, and other articles belonging to the Home, which list shall be corrected and laid before the Corporation at its Annual Meeting.

All presents made to the Home shall be entered with the name of the donor, in a book kept for the purpose by the Superintendent.

ARTICLE XV. TERMS OF ADMISSION.

SEC. 1.—Applicants must furnish satisfactory testimonials of character, and freely communicate all facts necessary to a proper understanding of each case.

SEC. 2.—Persons under sixty years of age shall not be admitted unless by vote of the whole Board of Trustees.

SEC. 3.—Every couple shall be received on a probation of three months; after expiration of said term of three months, the Board of Trustees shall as they deem expedient, extend the term of probation, or dismiss or confirm the applicants as permanent inmates of the Home.

SEC. 4.—Couples not confirmed as permanent inmates shall be refunded the balance of the admission fee paid by them after deducting therefrom three dollars per week for each person for the time they have remained in the Home, as compensation for board.

SEC. 5.—The Board of Trustees may by vote admit inmates on such terms as the pecuniary condition of the Corporation, or the circumstances of any particular case may seem to demand. Unless otherwise ordered by the Board of Trustees, four hundred dollars, and the furniture of a room, including a good bedstead, bed, bedding, and other necessaries, shall be furnished before any one is admitted temporarily, or permanently.

In no case however will a proposition to pay this or any other sum be considered by itself as conferring a right upon the person making it to send a couple to the Home temporarily or permanently; the Society intending to reserve to itself in all cases the exclusive right to admit or reject persons who desire to become inmates.

SEC. 6.—Furniture and other articles brought into the Home by or for permanent inmates, are to remain for the benefit of the Home.

SEC. 7.—Inmates who have property, must secure the same to the Corporation before admission; and in case of their obtaining money or other property after their admission, it will be necessary to make it over to the Corporation, if they continue as inmates of the Home.

SEC. 8.—No insane or idiotic person shall be admitted into the Home. Any inmates after their admission into the Home, who shall become so diseased in mind as seriously to interfere with the comfort and health of the other residents, upon the advice of the Physicians to the Home, shall be returned to their friends, or removed to some suitable institution; the Corporation shall not be held liable for the support of such person or persons after their removal from the Home.

SEC. 9.—Should any couple desire to leave *after being admitted as permanent inmates*, the entrance fee which they have paid, or which has been paid for them will not be returned, but should any other property have been made over to the Corporation by them, the said property or the amount of the proceeds of the same shall be paid to them after deducting a reasonable amount for their support while in the Home; but after once leaving, they cannot return as inmates unless by a vote of the Trustees.

SEC. 10.—The Trustees in all cases reserve the right to dismiss and expel from the Home any inmates who shall violate the rules, or whom from any other cause they may deem not to be proper objects of this Charity. Notice of the intention to dismiss and expel inmates shall be given in the call for the meeting when such action is to be taken.

ARTICLE XVI. AMENDMENTS.

These By-Laws may be altered or amended at any legal meeting of the Trustees, provided that in the notices calling said meeting, it shall have been stated that an alteration or amendment is to be made.

HOUSE RULES.

1. The entire care of the house shall be in charge of the Superintendent under the direction of the Executive Committee.

2. The Superintendent shall strictly enforce the rules and regulations for the Home, thereby securing the comfort and happiness of the residents or inmates.

3. Residents will be required to conform to the rules and regulations, and to treat each other with becoming respect, and by acts of kindness and forbearance make a cheerful and happy Home.

4. Every inmate, except in case of illness, is expected to attend all religious services.

5. A general table will be provided, at which all who are able will be expected to attend punctually, and endeavor by order and pleasant conversation to make such occasions agreeable to each other, and to the Superintendent. ☞ Breakfast at eight o'clock; Dinner at one o'clock; Supper at six o'clock. ☜

6. The Superintendent will preside at the table and ask a blessing before each meal.

7. Those confined to their rooms will be furnished with diet under the direction of the Superintendent.

8. Washing and ironing shall if practicable be done on Mondays and Tuesdays.

9. All that is necessary for the comfortable support of the inmates of the Home will be provided by the Corporation; no inmate therefore will be permitted to solicit assistance for any purpose, unless duly authorized by the Executive Committee.

10. Inmates who are able will be expected to render services for the benefit of the Home, at the discretion of the Superintendent.

11. No intoxicating drinks or strong stimulants shall be used in the House, except by order of the Physician in charge.

12. No tobacco smoking will be allowed in any part of the house above the basement.

13. Inmates will not be permitted to enter the kitchen, store-rooms, or other offices of the house, unless by consent of the Superintendent.

14. Interference with assistants or servants will not be permitted; but if any persons have cause for complaint, they may state there grievance at once to the Superintendent, who will report it to the Committee.

15. The assistants and servants will be required to treat all residents of the house with kindness and respect; to be courteous to all visitors, and to strictly comply with the rules of the house.

16. No inmate, or person employed in the house, will be permitted to be out after ten o'clock p. m., unless by permit or order of the Superintendent.

17. Inmates will be expected to retire to their rooms at nine o'clock p. m., and to extinguish their lights by ten o'clock.

18. When inmates desire to visit their friends, they shall inform the Superintendent of the time and place of their intended visit, and the probable length of time they will be absent, in order that no uneasiness may be felt on their account, and that, in case of illness or accident, the Superintendent may know where they are to be found.

19. The friends of inmates and the public generally, may visit the house on Wednesdays and Saturdays of each week, between the hours of two and five o'clock p. m.

Friends and relatives are permitted to call on business on any day of the week except Sundays, but inmates cannot receive callers in their own rooms except on the visiting days named, unless by special permit from the Superintendent.

20. A certificate certifying that the mental and physical condition of applicants is such as to entitle him or her to the benefit of the Home, will be required from one of the attending Physicians, before the couple will be admitted. All cases of illness will be treated by the Physicians of the Home.

21. These rules may be altered or amended at any meeting of the Trustees.

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FORM OF BOND.

We the undersigned having been received as beneficiaries of the Corporation of the New England Aid Society for the Aged and Friendless, and inmates of the Home for Aged Couples, do hereby agree to the rules and regulations adopted by the Board of Trustees, and in consideration of the care and attention of the Society and the expense of the establishment, we do hereby each and jointly make over to the Corporation all such personal property as we have brought or shall bring to the Home for our use, to the end that the quiet and comfort of the house may not be disturbed in the event of our removal or death, but that all our effects may remain for the use of our successors, and whereas we have been reduced in the course of Divine Providence to a state of dependence, but may hereafter be the possessors of property so as to be able to retire from this Home, and possibly to become contributors to it, we, and each of us do further hereby appoint the President of the said Corporation for the time being our Attorney and Trustee, to receive for us respectively, and to sell and dispose of all estates real or personal of every description to which we shall hereafter, or may be now entitled, and we do hereby assign the said estates and empower the said President and her successors in office accordingly, to the end that the Corporation may be reimbursed for the support and supplies that shall have been furnished to us respectively, as far as such estates may extend, and the balance to be accounted for by said President to us or our legal representatives; but in case we do not remove from the Home, then any property real or personal which we may in any way become the possessors of, we hereby ~~bequeath~~ convey to the Corporation of the New England Aid Society for the Aged and Friendless, for its sole use and behoof forever.

Witness our hands and seals this the..... day of.....in the year one thousand eight hundred and

Signed, sealed and delivered
in presence of

FORM OF BEQUEST.

I give and bequeath to the New England Aid Society for the Aged and Friendless, a Corporation duly established under the laws of Massachusetts, the sum of.....dollars, for the Home for Aged Couples under their care and management, (or for promoting the objects of the Society as specified in the Charter,) and I hereby direct my Executor to pay said sum to the Treasurer of said Corporation..... months after my decease. The receipt of the President and Treasurer shall be a sufficient discharge to my Executor for the same.

B.H.
391.245
Jan. 1. 1887

Boston Public Library.

2755

PAMPHLETS.

Charity.

NEW YORK LADIES'

SOUTHERN RELIEF ASSOCIATION.

OFFICE, No. 14 BOND STREET.

AN APPEAL FOR AID,

IN BEHALF OF THE

SUFFERING WOMEN AND CHILDREN

OF THE SOUTH.

NEW YORK:
H. CROKER, SR., PRINTER,
No. 272 GREENWICH STREET.
1867.

13

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" The New York Ladies' Southern Relief Association," is organized for receiving and distributing contributions, in aid of these suffering people. Donations of *Money, Food* and *Clothing* are urgently solicited. *The funds collected will be distributed through the medium of the clergy of different denominations, or other carefully selected agents in the destitute neighborhoods.*

The Depot for receiving Dry Goods, Clothing, &c., is at No. 14 Bond Street, which will be open daily, from 9 o'clock, A. M., to 6 o'clock, P. M. The Depot for Flour, Pork, Corn, or any kind of Provisions, is at the store of HARRIS, GAINES & Co., No. 15 Whitehall Street, and at the store of MARCH, PRICE & Co., 91 Water Street.

NEW YORK

LADIES' SOUTHERN RELIEF ASSOCIATION,

Office, No. 14 Bond street.

AN APPEAL FOR AID

IN BEHALF OF THE

Suffering Women and Children of the South.

More than a year has passed since our hearts were gladdened by the sound of peace. Since that time the North has been wonderfully prosperous. Wealth, luxury, and comfort surround us on every side. It is not so at the South. Very few families possess more than a support or have anything to give to their less fortunate neighbors. Tens of thousands have lost all they possessed. Many are houseless and have only their land left, without even a plow or hoe, a horse or mule, to cultivate it. Great efforts were made during the past season to raise crops of different kinds in some places with partial success ; but, in many instances, repeated efforts to raise corn and cotton have resulted in entire failure.

In portions of Alabama, Georgia, Mississippi, and North Carolina, crops were planted three times and all failed. Even six weeks ago the price of flour in some parts of the South was $36 per barrel, and of corn, $5 per bushel.

How can these poor people live through the winter, without food, clothes, or money? Heart-rending accounts of death by starvation reach us continually.

General Wood, stationed in Mississippi, writes that many persons in that State will soon starve if they do not receive assistance, and many similar statements have been received from the most reliable sources.

Southerners among us are doing all they can to help their relatives and friends, but hundreds of thousands have no means of support and no friends.

Will not the citizens of this great and wealthy city, and of other cities of the North, join us in our effort to befriend these helpless widows and orphan children? We are one people; we speak the same tongue and worship the same God. Let us remember the divine command, "Whatsoever ye would that men should do unto you, do ye even so to them."

"The New York Ladies' Southern Relief Association" is organized for receiving and distributing contributions in aid of these suffering people. Donations of *Money*, *Food*, and *Clothing* are urgently solicited. *The funds collected will be distributed through the medium of the clergy of different denominations, or other carefully selected agents, in the destitute neighborhoods.*

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MRS. S. L. M. BARLOW, No. 1 Madison avenue.

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MRS. ALGERNON S. SULLIVAN, No. 107 West Twenty-first street.

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Mrs. Reed,
" C. A. Morford.

AN APPEAL

BY THE

LADIES' NEW YORK SOUTHERN RELIEF ASSOCIATION

FOR

MONEY AND GRAIN

To freight the United States ship DUNBARTON, now lying at Brooklyn Navy Yard, at the service of the Association.

It is the duty of the Southern Relief Association of New York most respectfully, but most earnestly, to ask the immediate practical attention of the great and wealthy North to the pressing necessities of the Southern people and to the means of relieving these necessities.

Two steamers, the property of the United States, have been placed at the disposal of this Association by the Government.

Remembering how nobly the Congress of the Union, twenty years ago, came to the help of the generous instincts of the American people aroused in behalf of the starving poor of Ireland, the ladies of the Southern Relief Association, through Mrs. Fremont, some time since, called upon the National Legislature to authorize the employment of a national ship to bear to suffering millions of our countrymen at the South the same message of mercy and of charity which has forever endeared the name of the Jamestown to the hearts of the great and friendly peeple on the other side of the Atlantic.

Already the most generous offers of transportation by private individuals have been made, as well as by all the important

transportation companies doing business with the South. But it was evident that too great a tax was thereby imposed upon the comparatively few friends who were thus able to aid us. An appeal to Congress was determined upon, as before stated; and with a degree of liberality not surprising to those who are familiar with the previous actions of Congress when appealed to in the noble name of charity, both Houses, by unanimous vote, immediately responded to the appeal.

The Dunbarton, now coaling at the Brooklyn Navy Yard, was ordered to be made ready for conveying to the impoverished South the contributions of the prosperous and victorious North. But that no time might be lost in saving those that were ready to perish, another steamer (the Memphis), which, at the time of our application, was under sailing orders for the ports of Charleston and Savannah, was also offered. The Memphis took out to the ports of South Carolina and Georgia 13,000 bushels of grain contributed through the Southern Relief Commission.

The voyage of the Memphis will represent the results of the efforts of a comparatively private enterprise.

The Dunbarton, we hope, when she sails in her turn, will carry with her the concentrated expression of feeling as a people for hundreds of thousands of our fellow-countrymen threatened with the most awful of social calamities. A national ship, swerved by the national will from her stated mission of asserting the grim authority of the nation's power, the Dunbarton will bear to the population of the South a message of hope; at her peak will float, the stars and stripes, the white flag of the nation's pity, emblazoned with the sacred word "Relief." Shall that flag flap idly from her mast a derision and a mockery, or shall it be hailed by myriads of grateful hearts as a symbol of new and happier days, for them, for us, and for our children?

With the opening of the spring, which brings to us the coming of new hope and new life, the people of a region at the South, more than equal in area to the Empire of France, are

entering, not figuratively, but literally, the valley of the shadow of death. In parts of five States the crops of three successive years have failed; winter came upon a people so destitute of the necessaries of life that in many places the price of a barrel of flour has for weeks past been equal to a month's earnings of an able-bodied man. The stores of winter, scanty as they were, have been exhausted. The earth will not yield of her increase again until the summer, and these necessities of the hour compel us to say, with all the emphasis which speech can command, that nothing under heaven but the prompt, efficient help of the prosperous people of the North can avert from thousands upon thousands of our fellow creatures at the South, between the first of March and the first of June, 1867, a fate as horrible as that which turned the heart of Christendom toward the miserably perishing people of Ireland. England in 1847, shocked from her apathy, contributed to the relief of the famine-stricken inhabitants of her sister island no less a sum than fifty millions of dollars. We ask to-day from the opulence and the Christianity of the North less than a hundredth part of this amount for the salvation of the starving South. Every day through which the Dunbarton lingers unfreighted at her dock will be the death-warrant of helpless men, women, and children.

It surely cannot be possible that through apathy or neglect the hideous shame of permitting these things to be shall be branded forever upon the history of the Union, for which so much has been borne and done by the devoted living and the heroic dead.

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Mrs. S. L. M. BARLOW, 1 Madison avenue.

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" A. McKinley.
Miss Schmidt, 39 W. 32d street.
" Wheatley, 128 Remsen street.

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THE LADIES' BROOKLYN AUXILIARY

Southern Relief Association.

We, the undersigned, having formed ourselves into an Association for the purpose of co-operating with the Ladies' Southern Relief Association of New York in their noble efforts to alleviate the starving and destitute condition of the women and children in the South—feeling and knowing that their sufferings are intense and the call for aid is now most urgent—beg that all the citizens of this populous and prosperous city join us in extending the hand of true Christian charity to these our fellow-beings in affliction. We labor together, heart and hand, in this great work of humanity, without regard to party or sect.

Contributions of money, food, and clothing are earnestly solicited. Donations in money may be sent to Mrs. James H. Wheatley, No. 128 Remsen street; contributions of food and clothing, in heavy packages, to the care of Messrs. Wheatley, Williams & Co., No. 40 Water street, Brooklyn; small packages may be sent to Mrs. George F. Power, No. 50 Clinton street.

All the donations will be distributed in the South through the different channels selected by the Ladies' Association of New York.

PRESIDENT:
MRS. HOSEA WEBSTER.

VICE-PRESIDENT:
MRS. ISAAC B. ST. JOHN.

SECRETARY :

MRS. DAVID M. STONE.

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" Dr. Cullen,
" ——— Pettit,
" M. B. Hunt,
" M. Gordon,
" E. A. Wheatley,

EXTRACTS FROM LETTERS OF THE CLERGY OF THE SOUTH, CORRESPONDENTS OF THE ASSOCIATION.

COLUMBIA, S. C., February 15, 1867.

MRS. ALGERNON S. SULLIVAN, *Secretary Ladies' Southern Relief:*

DEAR MADAM—I inclose for your gratification an extract from a letter I received two nights ago, and which I hardly think you can read without at least one tear of sympathy for the widow. Our country is full of such distressed families. I consider myself greatly favored by your association in being made the almoner to relieve such indescribable suffering.

I am, dear madam,

Yours most truly,

JOHN B. ADGER.

The following is the letter inclosed :

———, S. C., Feb. 9, 1867.

MY DEAR FRIEND—My burdened heart is greatly relieved, as you will know when I tell you that I had on that day been pressed a third time to pay a debt incurred for firewood. My creditor would not be put off by the story of my inability and promise to pay as soon as able. He said, "borrow money!" Alas! from whom could I borrow? or, if I could, how could I return the loan?" I promised, however, to make some effort immediately and let him know my success through the post-office that night. I went to Mr. B——, hoping that some arrangement could be made with him to satisfy the demand ; but the effort proving fruitless, I felt the last resort, except prayer, was to sell our only cow. But this could not be done that day. So I came home with a heavy heart, and

in bitterness and tears again pleaded with Him who had increased the widow's oil ; and ere the traces of tears were off my cheeks we were made to rejoice by the reception of your precious letter with its valuable contents. I slept sweetly, feeling that God had heard my cry, and in the morning went with quick and cheerful steps to discharge the debts that had pressed so heavily for weeks upon me, and also supplied some wants which added much to our comfort. From the depths of my heart do I thank you for this kind remembrance of me, and do, for me, thank those good people and assure them of the burden and anxiety removed from a widow's heart. Their reward is *sure*.

Most sincerely yours,

* * *

(An extract from the letter of a clergyman in Culpepper Court House, Va. :)

CULPEPPER C. H., VA., February 20.

Secretary Ladies Southern Relief Association :

* * * * * * * *

* * * * Immediately upon the receipt of your letter I made it my business to find out the really needy, and I have heard of a number of such, more than I had heard of before.

This country, as you may know from the history of military movements, has been one of the most perfectly desolated of the whole Southern country. It was the ground of the encampment, alternately, of both armies for nearly the whole war. Every thing living excepting man was swept away. Houses, fences, barns, stables, and last (not least) twenty places of worship were swept off, and in many cases without a brick, or stone, or piece of wood, to show where they once stood.

When our people (who had fled from the ravages of war) had returned to their homes, they found nothing but their farms, without food or raiment, and with neither horses to

plough nor ploughs to cultivate the soil, nor seed to sow—in a word, without anything to begin life with again, and needing everything. There is but a brief statement of our condition necessary to be mentioned to show that, in directing your thoughts to this place, as a place where your kind offices are needed, and will be properly and thankfully received and appreciated, you have been wisely directed, and I hope by Him who in mercy watches over all. The articles sent will be disposed of to the most needy, and, as you request, there will be a report made of the manner of distribution. Some of our former servants are needy, though most of them are better provided for than the *poor whites.*

* * * * * * * * *

In hopes of hearing from you soon again,

I remain most respectfully,

Your obedient servant,

JOHN COLE.

RALEIGH, N. C., February 15, 1867.

LADIES—Having received from Mr. Skinner ten dollars, being part of a sum sent by you to relieve those in necessity and distress, I feel it my duty to return thanks to you for your timely assistance. The winter has been a very severe one, and in the impoverished condition of our country around us here, work is very scarce, and we, who are poor and old, find it very hard to get food and clothing and to pay house-rent. My rent was due, I had no food in my house, nor any work on hand, when a kind Providence (through you) sent me the help I now desire to thank you for. With a grateful heart I thank you for your kindness to me, whose distresses you relieved when they were very great. And I pray that the same kind Providence who put it into your heart to help us who were in need may ever bless and keep you from the sufferings that poverty and old age have brought upon me.

Very gratefully, yours,

* * *

SAVANNAH, February 13, 1867.

Ladies' Southern Relief Association:

Allow me to return, through you, to your benevolent Association my most sincere thanks in the name of the many distressed women and children who will be relieved by your offerings. I have to acknowledge the receipt of two checks, one for one hundred dollars, the other for one hundred and sixty dollars. It is a most generous thought and a clear evidence of the spirit of Christianity to come to the relief of the sufferers, personally unknown to you, but dear to you by the common ties of humanity, and by the severe privations to which they are subjected, without any means of procuring relief. Women and children will bless you, and I hope and pray that the blessings of the Almighty may be showered upon the generous donors.

Respectfully yours,
AUGUSTINE VEROT,
† *Bishop of Savannah.*

(The above was accompanied by a list of moneys distributed and the objects of charity.)

RICHMOND, February 6, 1867.

Secretary New York Southern Relief Association:

DEAR MADAM—Your remittance of $100 was duly received, and I assure you, madam, it was a most timely and acceptable contribution. We have much want and suffering among us, and the money forwarded by you will bring temporary relief to many "women and children." I have committed the distribution of the fund to a committee of ladies, by whom the work will be carefully and impartially done. When their task shall have been completed I will furnish you with a detailed account of the use made of your bounty. On my own account and behalf of the poor of our city I beg that you will

accept for yourself, and to convey to the generous society which you represent, my very sincere thanks.

Very respectfully,

Your obliged servant,

J. B. SETER.

MONTGOMERY, ALA, February 8, 1867.

Secretary New York Southern Relief Association:

DEAR MADAM—I am in receipt of your two letters of January —, the first informing me of the organization of your association to aid the suffering women and children of the South, and requesting me to be one of your agents, or, if unable myself, to secure one minister or layman of my church to dispense judiciously your charity. The *second*, inclosing $100 in the shape of a certificate of deposit of the Manhattan Company Bank of New York. The objects of your charity are numerous, and the necessities of very many extreme. The attention of our chief magistrate, Governor Patton, has been given to the great want and suffering of the people, and a gentleman of suitable qualifications has been appointed, whose especial duty is to apply all help which shall be afforded from any quarter to the relief of our poor and suffering people. I have therefore handed your letter to Governor Patton, through whose official agency your charity will be most judiciously and effectually dispensed.

* * * * * * * *

With sincere thanks for the sympathy and succor of the New York Southern Relief Association and with the desire and prayer that all the members of your Association may have and enjoy the blessedness assured to the Christian giver,

I am,

Yours very respectfully,

GEORGE H. W. PETRIE,

Pastor of Presbyterian Church.

MOBILE, February 14, 1867.

Secretary New York Southern Relief Association :

DEAR MADAM—Having been appointed by Bishop Quinlan for the last two years treasurer and dispenser of charities for the poor of the several Catholic congregations of Mobile, I take great pleasure in acknowledging the receipt of your two letters, handed me by the Bishop, containing two checks, one for $100 and the other for $150. Thanking the charitable ladies of New York, in behalf of the poor women and children of Mobile, for this timely aid, I pledge myself to make a judicious distribution of the money, in accordance with your intention, among the worthy poor and distressed of our city and vicinity.

Respectfully,

Your obedient servant,

A. D. PELLICER,

Pastor of Mobile Cathedral.

A letter dated February 21, from Richmond, Va., incloses a statement of the distribution of $100 sent by the association to twenty-one different families in sums varying from $2.50 to $7.50, and mentions, "several of the cases relieved are persons who had enjoyed affluence, but who had been impoverished by the war. Many of them are widows or children. One accomplished lady was about leaving her room in the basement of a dwelling to endeavor to sell a book greatly prized by her, to buy food for the day when her necessities were relieved."

[*From the Roman Catholic Bishop of Natchez.*]

NATCHEZ, MISS., February 12.

Sec'y N. Y. L. S. R. A.:

DEAR MADAM :—With great thankfulness I acknowledge the receipt of one hundred dollars for the relief of suffering women

and children of the South. It will bring gladness to sad homes. Just before your letter was received, I had a call from a poor widow. She and her little boy were left without any means, and even for her food she depended upon her poor mother. She called again yesterday morning, and I was able, out of your remittance, to give her $10, and the contributors to your noble charity would have felt compensated for their liberality could they have seen the pleasure and thankfulness of that good woman. * * * * *

* * * * * * * * *

* * * * If you should think proper to make any further remittance to me for general distribution I should be glad to have some advice as to how large an area to apply it to, because I know there is suffering in Vicksburg and various other interior towns. The two large fires in Vicksburg have left many poor families without homes, clothes, and provisions. Whatever you have sent I shall distribute without regard to religion, as I have done in whatever I have given.

Your obedient servant in Christ,

WILLIAM HENRY ELDER,

Bishop of Natchez.

A letter dated Columbia, S. C., acknowledges the receipt of $100, and gives a list of eighteen persons relieved by sums of $500, and adds :

"Could you have seen the earnest expression of joy and gratitude which lit up the faces of the recipients of your bounty, when I told them that 'some kind ladies in New York had sent money to them,' you would have felt amply repaid for your labor of love and charity."

A letter from the Rev. Thomas E. Skinner, of Raleigh, N. C., acknowledges the receipt of $100, and mentions several

cases of extreme destitution relieved by him. Among others that of Mrs. W., a lady 77 years of age, with broken arm, $5. When I handed her the money she said : "There ! they sent it to you, and you fetched it to me, and it came from up yonder ! Bless the Lord and his people. Give my love to those sisters !"

(From Bishop Davis, of South Carolina :)

"In five of the houses we visited yesterday we found not one stick of wood nor one morsel of food, and in three of these women were lying very sick.

" 'Rheumatism pervades my whole body from the fever of last fall and want of proper clothing. But who can think of clothing when there are seven hungry little ones to feed. Bread—bread of the coarsest, meanest kind, is what I ask for them until I can work, for I am ashamed to beg.' This is wrung from the bitterness of a full heart. May our common Lord and Master put into your hearts to relieve the dire necessity of your less favored sister."

(Extract from a letter received from Bishop Wilmer, of Louisiana :)

"I am so much oppressed with instances of cruel hardship falling under my own observation that I have no heart to name other almoners of your generous bounty. One clergyman, for example, of high character, living, with his family, upon a single meal in twenty-four hours. I have just now sent him a cow at my own cost, which was received with shouts of joy by his little children, who had been without milk for a year.

"Another instance is that of a lady with five children, two of them orphan nieces, and a helpless and decrepid mother, sheltered near the ruins of their princely mansion, without one servant, who had owned more than a thousand. I saw her

with an infant at the breast, struggling to bear, without a murmur escape her lips. She would be glad if 'only one good room could be secured for her family in case of sickness.' A neighbor who saw her with her tender and delicate arms bearing a load of wood to the fire, and condoling with her upon the trial, she replied: 'I am too thankful to have the wood to murmur under the burden.'

"I cite these cases as the latest, not the *most* afflicting, which crowd upon me in my Episcopal visitations through this State.

"Bishop Quintard, of Tennessee, through R. A. Simpson, thanks the Association for their undertaking so charitable an enterprise, assures us of his deep interest, and states that, unhappily, destitution prevails throughout the whole State. Bishop Quintard sends the names of agents appointed by him from the clergy to distribute any funds, &c., sent to them."

NEW YORK, March 8, 1867.

DEAR MADAM—Inclosed please find my check for five hundred and forty (540) dollars—five hundred being part proceeds of lecture given by Richard O'Gorman, Esq., under patronage of Bloomingdale Catholic Association, and balance (forty dollars) offerings of Cathedral Chapel for Ladies' Southern Relief Association, of which you are appointed Treasurer.

With much respect,
I have the honor to remain,
Your most ob't serv't in Christ,
JOHN McCLOSKY,
Archbishop of New York.

MRS. S. L. BARLOW.

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" J. Peterkin, "
" T. G. Dashiell, "
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Rt. Rev. Bishop Payne, "
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ASSISTANT TREASURER'S REPORT TO MARCH 4TH.

B. Shelton	$100 00
Arthur Leary	100 00
Wm. S. Coleman	50 00
B. H. Van Auken	20 00
Mark Brumagen	20 00
Vorhees & Garrison	25 00
Mrs. C. G. Gunther	25 00
Joshua Jones	100 00
Charles Morgan	100 00
Wood Brothers	50 00
J. Lloyd Abbot	100 00
Dabney Morgan & Co	100 00
David Groesbeck & Co	100 00
Isaac Bell	100 00
John Bloodgood	100 00
Levi P. Morton	100 00
Caldwell & Morris	100 00
Ranson, Bridgland & Co	25 00
Tumahill, McIlraine & Co	25 00
Gardner, Bacon & Co	50 00
John Farish	100 00
Mrs. Robert B. Minturn	100 00
James C. Bell (Yonkers)	50 00
James L. Wells	100 00
Mrs. Jane B. Allston	125 00
Le Grand Lockwood	100 00
Cash, through J. H. Stopford	1 00
From Elizabeth, N. J	1 00
Rev. E. Buchanan, Philadelphia	5 00
Mrs. S. P. Lees	500 00
Mrs. R. W. Montgomery	100 00
From St. Albans, Vt	10 00
Mrs. Thomas Morrell	25 00
Chichester & Co	50 00
Through Mrs. J. J. Roosevelt,	960 00
Mrs. John Watson	200 00
Through Mrs. J.J. Roosevelt,	75 00
Thomas Prosser & Son	100 00
C. B. Payne	50 00
Henry Young	500 00
J. R. E	75 00
Duryee & Jacques	100 00
A. K. Ely	100 00
Cash	6 00
W. B. Mather	50 00
Southerner	$7 00
Through Rev. E. F. Buchanan	18 00
J. H. Draper	10 00
William Woodward	25 00
Le Moyne & Bell	10 00
Mr. Harrison	10 00
B. P. Baker & Co	25 00
Mrs. Aaron Ogden	20 00
Mrs. Macauley	25 00
George Lampson	25 00
McKesson & Robins	25 00
H. & J. Hopkins	25 00
J. Elsworth	5 00
William Jessup & Sons	10 00
Berlin Sons & Leidard	10 00
Cash	5 00
Cash	1 00
Mrs. Shepard Knap	20 00
Mr. George Douglass	50 00
M. W. Frothingham	25 00
S. B. Shelton	100 00
S. H	2 00
E. R	20 00
Collection in Presbyterian church, Caldwell, N. J	150 00
J. R. Whittlesey	200 00
W. E. Doubleday & Co	25 00
J. S. Hoag	5 00
Hon. Daniel Holsman	100 00
Udolpho Wolfe	100 00
E. F. O	20 00
L. D	10 00
W. R. Janeway	50 00
Geo. J. Pumpelly (Owego)	100 00
W. H. Holbrook	25 00
Cash	25 00
Edwin A. Nichols	50 00
Mrs. Henry M. Morris	50 00
Morgan, Lathrop & Co	100 00
T. A. Lathrop	25 00
J. H. Benedict	50 00
Cash	5 00
Rev. J. Isham Bliss, for St. Luke's parish	20 00
J. L. Tiffany	10 00
A lady of Oxford, N. Y	3 00

Cash	$5 00
Montgomery H. Throop	10 00
A contraband	1 00
Mrs. Montgomery A. Throop.	10 00
J. Tiffany (Utica)	20 00
Through Mrs. T. A. Hoyt	135 00
Blackwell & Burr	50 00
Mrs. Pio Echeveirria	100 00
Cash from Oswego	15 00
"A well-wisher"	5 00
Thomas Lonergan, of Chicago	20 00
"A," of Syracuse	1 00
John W. Lawrence	50 00
St. Mary's church, Keyport, N. J	60 30
Mrs. Benjamin Holladay	1,000 00
Through Mrs.T. A. Hoyt	160 00
Mrs. Nathan Anderson	5 00
The wife of a "well-wisher,"	5 00
Through Mrs. Henry Young.	100 60
Thomas Monell	50 00
Cash, S. L. M. & Co	25 00
Harris, Gaines & Co., proceeds of tickets	5 00
Mrs. Robert Ellingham (in silver)	2 35
A poor man	1 00
J. Harker	25 00
Dr. Fordyce Barker	10 00
Mrs. H. Morrill	10 00
George J. Forrest	100 00
Dr. G. T. Elliot	20 00
Madame de Noer	40 00
McLean & Stolesbury	10 00
A. A. Selover	50 00
S. Brewster	50 00
E. Hilareth	50 00
Mrs Abram Van Buren	25 00
Mrs. A. S. Sullivan	50 00
Mr. Bancroft	50 00
Ellen A. Low	250 00
W. Aug. White	20 00
Daniel Low, Esq	20 00
E. A. Low	5 00
Cash	10 00
Mrs. W. C. Prime	100 00
Ed. Waller	100 00
Dr. John F. Gray	100 00
D. Solomon	200 00
Smallwood, Hotchkiss & Co.	100 00
A. C. Schaefer & Co	50 00
R. W. Hallet	50 00
H. C. Calkin	50 00
Stephen Buckhalter	20 00
Charles Buckhalter	20 00
D. K. Morton	$50 00
John S. Martin	20 00
Henry P. Brush	10 00
Cash	1 00
Acker, Merrill & Co	50 00
A. J. Vanderpoel	25 00
Mrs. John H. Stevens	25 00
Mrs. Wm. Wright	5 00
Col. E. H. Wright	5 00
Miss Ely	5 00
Mrs. Garland	2 56
F. Duchoy	100 00
Mrs. John Wells	25 00
James Brooks	25 00
Mrs. R. J. Livingston	15 00
T. B. Barton	10 00
Ashtel Barney	50 00
Mrs. Wm. Tracy	20 00
Mrs. Fred Goodridge	10 00
Mrs. Robert McKim	10 00
Mrs. W. H. Well	10 00
Mrs. Charles Whitehead	5 00
Mrs. J. L. Newcomb	25 00
S. M. McLean	10 00
Cash	5 00
A friend	50 00
W. B. Riker	10 00
Mr. Hopkins	10 00
Mrs. Ben. J. Douglass	250 00
M. R. J. Dunn & Co	100 00
Cash	50 00
J. F. D. Smith	25 00
Mr. G. W. Robins	100 00
Mrs. G. W. Robins	50 00
Mrs. Chas. H. Wilmerding	50 00
Mrs. H. Russ	20 00
Cash	10 00
Mrs. Charles O'Conor	250 00
Cyrus W. Field	10 00
Cash	5 00
Mrs. Jas. Young	50 00
W. H. Peckham	20 00
Gardner, Dexter & Co	100 00
Wm. H. Aspinwall	100 00
Henry A. Stone	100 00
Peter Lorillard	250 00
Mrs. Sidney Brooks	50 00
Gerrit Smith	50 00
H. F. Spaulding	25 00
Petrie & Co	25 00
Mr. Frank	10 00
Mrs. Aug. Belmont	25 00
J. P. March	25 00
Wm. Cutting	25 00
G. G. Howland	25 00
John Hunter	50 00

Mrs. Eugene Langdon	$20 00
Mr. Thacker	10 00
Abbatt & Moore	5 00
Hearn & Co	5 00
— Le Boutillier	5 00
Mrs. George F. Train	50 00
Mrs. Wm. P. Lee	10 00
Daniel Talmage	100 00
A. W. Barnes	25 00
S. B. Schieffelin	25 00
A. B. Hard	25 00
Samuel Raynard	10 00
B. W. Bull	10 00
Wm. Hegeman	10 00
John Case	10 00
E. Faber	5 00
G. Henarickson & Son	100 00
Harral, Risley & Co	50 00
M. Brindige	50 00
Edward Cooper	250 00
Park & Tilford	50 00
W. F. B	20 00
Moses Taylor	100 00
Wm. H. Smith	50 00
Henry L. Leavitt	25 00
Mrs. David Hoadley	5 00
Mrs. Jas. Stokes	100 00
Mrs. M. V. Ketcham	3 00
Mr. Chas. Tracy	10 00
Mrs. Chas. Tracy	10 00
Cash	10 00
A friend	5 00
Mrs. R. H. McCurdy	50 00
Dr. Niles	5 00
Mrs. B. B. Atterbury	20 00
Thos. Holland (Hartford)	20 00
J. A. Amelung & Son	50 00
T. H. Tone	5 00
D. W. Hoffman	5 00
Messrs. H. & J. D. Tileston	25 00
Mrs. J. A. Hartshorne	5 00
Mrs. John R. Marshall	100 00
Mrs. Lockwood	5 00
J. F. Martin (Boston)	5 00
Mr. Thacker	10 00
Col, Monroe	15 00
Joseph W. Alsop	100 00
Wilson G. Hunt	100 00
A friend	2 00
W. C. Watson	35 00
Mrs. Chas. P. Daly	10 00
R. Schell	50 00
D. B. Allen	50 00
Through Mrs. Mack	2 00
Mrs. Dinsmore	50 00
Dixon, Clark & Hallet	25 00
Cash	$5 00
Mrs. Lefferts	50 00
Richard Irvin	100 00
Chas. Henssner	25 00
R. W. Bowyer	20 00
Dr. E. Lee Jones	20 00
Mrs. C. R. E. Pell	100 00
David Jones	25 00
A friend	15 00
A friend	17 00
Dr. Emmet	50 00
H. F. Clews	50 00
Aitken & Miller	75 00
Mrs. Wm. C. Martin	100 00
Mrs. John Jay	100 00
C. H. McCormick	250 00
Mrs. Henry Butterworth	50 00
Mrs. Isaac P. Martin	50 00
Mrs. Burgoyne	20 00
Cash	20 00
Cash	32 00
J. C. Mills	5 00
R. J. G	50
Mrs. Cottenet	50 00
E. Wotten	25 00
Mrs. J. B. Tilford	25 00
Mrs. M. O. Roberts	50 00
Mr. & Mrs. Norvell	15 00
Mrs. Robt. Ellingham (in silver)	2 58
M. B. Brady	10 00
Wm. Dibblee	10 00
Heam & Son	5 00
Emberson	5 00
Miller	10 00
Cash	10 00
Mrs. John Sprague	100 00
John A. Robinson	100 00
R. Sprague	100 00
Miss Anna Sprague	50 00
Mrs. Norman White	25 00
Mrs. De Forrest	25 00
Mrs. Alfred North	25 00
A. Ottendorf	100 00
Ellinger	1 00
Mr. & Mrs. Barney Williams,	100 00
Vitard, Fiske & Co	50 00
Mrs. C. B. Davis	50 00
Gordon Fellowes, &c	50 00
Wm. Bingham Woodman	10 00
Eaton, Cummings & Co	25 00
Loring Andrews	100 00
S. Cambuling	50 00
Mrs. John Pyne	20 00
Mrs. W. G. Ray	15 00
Mrs. J. J. Hull	5 00

G. H. Mathews	$10 00	Mrs. M. H. Sandford	$10 00
March, Price & Co	100 00	Mrs. Dr. Childs	10 00
Barney O'Reilley	2 00	Mrs. E. Ketcham	50 00
F. Chandler	25 00	Cash	25 00
Mrs. James A. Patterson	25 00	Duncan, Sherman & Co	1,000 00
Mrs. Sylvanus Reed	50 00	John A. Robinson	100 00
Mrs. Joseph Lawrence	10 00	George P. Smith	25 00
Miss Kate Lawrence	10 00	Mrs. Todd	5 00
Mrs. Charles Bodley	20 00	Mrs. Louther	5 00
Camp, Brunson & Sherry	100 00	Mrs. Lillienthal	10 00
Mrs. William P. Kirkland	50 00	B. A. H	1 00
Davis, Collamore & Co	25 00	Mrs. W. J. Rée	100 00
O'Sullivan & Greigh	5 00	Alfred D. Selleck	50 00
Edward A. Morrison	5 00	Mrs. E. S. Higgins	25 00
M. Valentine	5 00	Mrs. C. K. Sutton	25 00
Cash	4 00	William Niblo	100 00
Edward C. Donnelly	50 00	Mr. Orrell	25 00
Collected by Rev. William Quinn	73 00	Mrs. R. S. Palmer	10 00
From children	3 00	Mrs John R. Brady	10 00
Mr. Henry Day	50 00	John Fenwick Dykers	25 00
J. Warren Lawton	20 00	J. Leutilhon	20 00
T. J. Reed	20 00	Cash	20 00
John Duncan & Sons	20 00	S. Hutchinson	20 00
Miss Florence Wallack	5 00	Master George Sullivan	3 00
Mr. Bateman	100 00	James Gallatin	25 00
David Dudley Field	250 00	Henry Morgan	50 00
Mrs. George Bell	10 00	Mrs. Mary K. Perry	150 00

Total receipts to March 4th	$19,427 95
Distributed through the clergymen of the South in money, grain, and clothing	19,102 20
Bad bills, as per Treasurer's statement	21 00
	19,173 20
Balance in hand	254 75
	$19,427 95

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ASSOCIATED CHARITIES.

14

IMMEDIATE DUTY

OF EVERY CITY

—TO—

ORGANIZE ITS CHARITIES

ON A WISE AND THOROUGH SYSTEM, TO DEAL IN THE BEST WAY WITH EVERY VARYING NEED.

ADDRESS AT THE BUREAU OF CHARITIES, AT BROOKLYN, MARCH 31, 1881,

—BY—

ROBERT TREAT PAINE, JR.,

PRESIDENT OF THE ASSOCIATED CHARITIES OF BOSTON

WHEREVER ANY FAMILY HAS FALLEN SO LOW AS TO NEED RELIEF, SEND TO THEM AT LEAST ONE FRIEND,—A PATIENT, TRUE, SYMPATHIZING, FIRM FRIEND,—TO DO FOR THEM ALL THAT A FRIEND CAN DO TO DISCOVER AND REMOVE THE CAUSES OF THEIR DEPENDENCE, AND TO HELP THEM UP INTO INDEPENDENT SELF-SUPPORT AND SELF-RESPECT.

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I. Immediate Need of Thorough and Successful Work.

II. Rapid and Dangerous Growth of Pauperism.

III. Duty of Charity is Organization.

IV. Disorganized Charity Sure to Fail.

V. Associated Charities.

VI. Registration, or a Clearing-House.

VII. Local Work Among the Needy, by
Conferences,
Friendly Visitors,
Paid Agents.

VIII. Variety of Needs, which can be Permanently Helped.

IX. Grand Results of Really Friendly Work.

X. What You Can Do.

Tolman & White, Printers,
383 Washington St.,
Boston.

IMMEDIATE AND THOROUGH ORGANIZATION OF CHARITIES.

The time has come when every Christian city must organize its charity to succeed. Success is a duty. It has become an imperative duty. The consequences of failure are too terrible. Pauperism has declared war upon Christianity, and means to win.

The questions for us tonight are: Can we meet the issue? How can we meet it? What means we must use to surely win and to make assurance doubly sure and take a bond of fate? Who will help? And first of all what is the need?

Pauperism is our Worst Foe.

It is a compound of crime, disease and despair. Criminals are punished by the law, and fill full our jails. Diseases call for doctors and hospitals. Despair renders well-nigh hopeless all efforts to help.

Paupers are fearfully prolific. Casting away all responsibility for offspring, they bring many children into life whose diseased bodies and brutal natures condemn them hopelessly to lives of degradation, of beggary, and of vice. The well-known story of the Juke family shows what a legion of paupers spring up in a few generations from a single pauper mother, costing, in jail and workhouse, over a million dollars already, with fearful promise for the future.

Where the spirit and habits of pauperism have grown fixed, especially where a second or third generation of paupers have grown up, full of all the instincts of pauper and vicious life, all remedy seems well-nigh impossible.* The difficulty of the task is almost in proportion to the number of paupers who are aggregated

*Yet even of the Juke family, Dr. Harris says: "Debased as the stock became in the successive generations, I have reason to believe, that, in any of the generations, most of the individual members in it could have been rescued and saved from vice and offences by a *prompt and reasonable care and training of the children.*"

into a mass, a group, a ward, a neighborhood. Take a single pauper family in a town by itself, and an earnest Christian man or woman can often, very often, find some way to get hold of them and help them or force them to get up. But where an army of such paupers are gathered together, it is almost impossible to lift any one family above the common low level. Hence come the appalling difficulties of the work among the poor of New York or of London.

Pauperism is then fearfully prolific, very costly, and, worse yet, it is contagious. It does not die out, but spreads rapidly. It is epidemic, and settles into low, unhealthy sections of cities, and poisons the neighborhood and the air of all life that is near to it.

Pauperism develops by rapid evolution a new type of being. Not wholly devoid of brain, they know enough to prey on the public. Too depraved to dislike their own degradation, they refuse to be lifted out of their slough.

Think of a single—the saddest—side of this pauper problem: the countless multitude of children, born in sin, bred in filth, debased in every thought and association, lost to all hope, content in their degradation. Child-life, which should be so pure and fresh, and full of joy! we can hardly measure, as we cannot deny, the debt we owe to the lives of children, whose parents society has allowed to sink neglected into vile decay.

Pauperism has been allowed to grow and gather headway too long. It is the most terrible problem which civilization presents. Not that Christians, who know that God is on their side, should give up the struggle or grow weary in the work, or faint in despair. Rather let us say that a full knowledge of the whole force of the foe can alone lead us to plan and execute measures equal to the need.

If, while wealth and art and culture and all the graces of civilization are filling the fairer parts of our cities, pauperism must of necessity grow apace, and is inevitable, we must bow our heads in shame and utter woe. But if the power of God is equal to the work of arresting its growth and finally wiping it away, let us hold our heads up in infinite hope, and, guided by wisdom from on high, and aided by a power mightier than our own, devote to the work all those human energies by which we can do our part to make the work successful.

What is the Duty of Charity?

Success is an instant and peremptory duty. Whatever methods of working among the poor are obstacles to complete success, should be given up in obedience to the higher law. The mere sentiment of charity is impotent and often harmful. "Infinite talk and no work" will not suffice. Nothing will do except

1. Thorough organization,
2. Bringing all workers among the poor into coöperation,
3. Studying the whole problem and all its needs,
4. Asking all the money needed for perfect machinery,
5. Asking a multitude of good men and women to help in the work,
6. Asking of a few men and women a supreme devotion,
7. Making sure that in every varying need and phase of depraved life, wise, prompt and effective measures are taken to ensure the best possible restoration,
8. Especially making sure that no children grow up paupers.

Organization of Charity.

Organization is the great fact of our business life today. Railroads, telegraphs, factories, corporations of all kinds are admirably organized. They are daily studying to develop and perfect their organization. Charity must be wiser than they all. In small towns, needing no machinery, charity is as simple as it is lovely. In our large cities it has fought a guerrilla warfare against an unknown and almost infinite enemy. Today the fact stands patent to us all, that unorganized charity in large cities is terribly beaten. It is an utter failure. We have let its failure go on too long. The pyramid never can be lifted, if each worker insists on lifting alone, when and where he pleases. Only united effort can succeed. Look for a moment at

Disorganized Charity.

Take any hard case. The Church Visitor goes, investigates, learns a quarter of the truth, cannot decide what is best or how really to help, in despair he gives money and leaves; another Church Visitor does the same; the Visitor of the Poor Association does the same; the Visitor of the St. Vincent de Paul does the same; and so on through the list. A dozen agents have spent time enough in all

to have ferreted out the whole truth, and yet no one has got it. No one keeps the information, and it is lost. No one has devoted time enough to learn really the right thing to do, and so it has not been done. Most have been sympathetic and have given alms, probably more than enough to do the right thing, perhaps enough is actually doled out to debauch the recipient and all his children into alms-loving and permanent paupers.

Disorganized Charity has spent too much time, too much money, done no good, done infinite harm, and is a failure, or worse.

What does organized Charity do? Selects a single Visitor, gives him the whole case, charges him to get to the bottom of the facts, and to consult with a committee, and decides how just that particular family can be best helped to regain their own independence and self-respect, and spends whatever money is necessary to accomplish the result. It keeps ready for future use all it learns, and it asks every person and agency in the community to be its ally, and it succeeds.

The organization of Charity calls upon every relief-agency, every church, and every charitable person to help—not only to work for the poor, but to work in coöperation—to become parts of the great whole, which in Boston we call the

ASSOCIATED CHARITIES,

because ignoring none, and welcoming all, agencies as well as individuals, we think this name expresses the most beautiful idea of all coöperating together, retaining their separate rights and life, as *associated* charities.

The work in Boston, and in all other large cities, falls into two parts: registration, and work among the poor.

REGISTRATION.

The first thing done in Boston, and to be done anywhere, is to establish a system of registration; a *clearing house* of all relief given by all agencies and persons, and of all information collected by them.

The Registration Office, in Boston, is Room 41, Charity Building, Chardon street. It is in perfect working order. Its work is twofold: gathering information and giving it.

First. It collects reports of all relief, and of all information,

by daily, weekly or monthly returns, and posts them upon cards kept in alphabetical order. The returns from each society or person are put on a separate card; and all the cards, varying from one to six, relating to one family, are fastened together by a hasp, which easily opens to admit a new card.

Second. The other branch of our work is even more important than the first, or rather it gives to the whole its chief value. The office mails to any society or person, who reports relief, or is asked to give relief to any case, a prompt reply—called a duplication—stating who else is relieving the same case, and what other relief is given. Each society and person, before relieving a person, is entitled to know, and ought to know, what other relief the family gets from other sources. So only can you find out fraud and stop excessive alms, and decide wisely on the kind and quantity of relief to continue. Sometimes too much relief is given, sometimes too little. The essence of the plan is to secure exact knowledge of the facts, and so to add to the judgment and joy of the gift.

This feature of our registration work is believed to be peculiar to Boston, and it well deserves the study of all other large cities. Few if any persons have failed to be convinced of the wisdom and helpfulness of this office, after reporting relief and receiving promptly back a full statement of all other relief to the same case. The number of private persons who register is rapidly increasing, as the advantages of the information they receive are becoming known and appreciated. Of course the number of those who do not register is still large, and a few societies still decline.

It is hoped they will soon see the advantages of the system, both to themselves and especially for the poor, and will aid to make it complete. The welfare of the whole needy class must be the controlling consideration.

Over 20,000 cards are now on file, all strictly secret, except for legitimate purposes of deciding about further relief or detecting imposture. The fear of publicity is of course unfounded.

Our rules are rigid that the cards are only used to detect imposture or to aid the family.

Even then you cannot see the card. The clerk gives you the desired information.

Every safeguard is adopted to protect the just shrinking of the poor from having their needs known.

Under these safeguards, the welfare of the whole needy population demands that registration shall be thorough and universal.

Even when you may not wish to register a family, you are welcome to inquire if they are registered already; and, if so, what relief they may have had. If you find them registered, you can then decide whether to register any relief you may have given.

What, now, is the practical use of registration?

Write to the Associated Charities, Charity Building, Chardon street, a statement of relief you give to any family, with the name and residence, or only making inquiry. You will receive back, within thirty-six hours, a letter, either telling you that the person is not registered as getting any other relief at all, or a "duplication," stating all the other relief, and what societies and persons give it, and what it is.

If no other relief is given, your pleasure in giving is enhanced by the assurance that what you alone give, is really wanted. If other relief is given, you may be amazed to learn the deception. In either event you can thereafter measure your relief with an exact knowledge of the facts.

Receive back a duplication of other relief and you can hardly help being at once a convert to our faith that registration *gives back* to each society and person who reports relief, tenfold more useful information than it receives; and that to go on giving relief to any family in ignorance of what other relief that same family gets elsewhere, is neither true charity to them nor wise for yourself.

During the year ending September 30th, 1880, 345 private persons and 44 societies have registered relief, 17 of which are churches. Of those who do not register, there remain only two large societies.

The Widows and Fatherless Society, aiding some 400 special cases, and also many smaller societies and numberless private persons do not as yet register. 7,716 cases were registered in the year to October 1, 1880, in which there are about 15,000 cards, estimated to be 4-5 of all the cases. On the average, two societies or persons reported on each case, and each case was reported nearly four times.

Registration aims to accomplish Four Great Aims by gathering up a Full and True Record of Every Family Receiving Relief.

I. To aid every private person to give alms only to worthy poor, or rather to give *with knowledge*.

II. To lessen the labors of relieving agencies, by giving to each the knowledge of others, and by preserving all information, which, as our two years' experience shows, grows rapidly in volume and value.

III. To stop imposture, so that the occupation of living on alms may cease. Registration notifies every lazy tramp to quit, or go to work.

IV. The main object is to make sure that relief is adapted to the real needs. This will lessen relief for the unworthy. But for the really worthy and most suffering poor *it should make relief more full and prompt and tender.*

II. WORK AMONG THE POOR.

What is the Full Magnitude and Measure of the Work that every Civilized City has got to undertake?

Seven thousand seven hundred and sixteen families registered last year as getting or asking alms! "The short and simple annals of the poor" are summed up into this little line. We count them and make a number, and put them into a statistic and tabulate them into a column, and how little it all is! A column, a line, a figure, a statistic. Expand all this to its vast reality.

Each one of the 7,716 cases reported is a human family, with human lives and cares and woes — some with old age in all its desolate and forgotten gloom; some with sickness, in all its varied forms of torture, sapping the blood, the hope, the means, the energies, the life of the sufferer, and perhaps of all other members o his home; most of them with children growing up to fill full to surfeit our so-called reformatories, our asylums and jails; children lost to every sense of childhood's purity and hope and joy; children swarming in cellars and attics and alleys, mingled with filth, bodies poisoned with disease, souls poisoned with sin, ignorant of any useful art or human hope; children exposed, not by Spartan cruelty to early, swift and simple death, but by more refined Christian cruelty to more protracted decay and far more varied death, or,

worse yet, to long lives of degradation, till the story grows so stale that we no longer listen.

How much of all the vast mass of suffering, of ignorance or degradation can be *prevented*, is the question of absorbing interest.

The difference between relieving agencies and the Associated Charities is this,—they aim at *relief*, we aim at *prevention*.

Let me cite one typical and sad case. An expert visitor bought a bag of flour for $1.00, and took it to a family where six small children were crying for hunger. The mother said the father was looking for work, as a mason. He *was* round the corner loafing in a rum shop, and when he came home and found the flour he sold it for 90 cents, and spent the money for drink.

Relief alone will do no good, only aggravate the evil. Relief alone will train up those six children to beg and drink.

Society owes them a duty it cannot escape. Society tolerates the rum shop, which has ruined the father and the home. Society must save those children.

THREE-FOLD MACHINERY FOR WORK AMONG THE POOR.

Boston has organized a system substantially coextensive with its limits. In each of fifteen districts a Conference has been formed, a large number of friendly Visitors are at work, and in nine of these districts permanent paid agents are employed.

I. The Conference

is composed of all workers among the poor of the district. It meets every week or two, for a large part of the year. It chooses an Executive Committee of persons interested and, as far as possible, experienced in the work. Visitors report, usually in person, about their cases to the Conference, which consults and advises what action to take.

Visitors of churches and of relieving agencies are fast learning how helpful it is to compare notes about families, and to get advice what action is wise and how to secure it.

The art of really helping men, women and children, is not easy, it is very hard. It takes time and thought and study. It needs experience. It is well worthy of a weekly meeting of a few good men and women in each ward of one thousand needy persons in every city from this time forward forever.

Charity which claims to do its work by going out of an afternoon, seeing a family and relieving their needs at once, and sneers at organization and methods and deliberation, is a fraud, a sham, a failure in itself, and a snare to its victims. It is the great obstacle to God's work being done as God would have it done, by means wisely adapted to the vast and varied needs.

The Conference should know every agency of relief and every agent in its Ward. It should have in its box the card of information about every needy person in its Ward. It should make sure that the right visitor is sent as a friend to each and every one of all these families in need. This is a vast work, not yet done in any ward of Boston, but great progress has been made and it may not be too sanguine to think that in five years even this grand consummation may be attained.

II. Friendly Visitors.

Friendly visitors may be called both the soul and the hands, as the Conference is the brains of our new work. Not that visitors need no brains; they need all they have both for the family they visit and to give to the counsels of the Conference, but they are especially the hands to do this divine work and certainly they are its life and soul and inspiration.

Without them, charity is dead, machinery is hard, and organization impotent for good.

It is not this society, it is not any society, which can itself do the work. Nothing will avail but the earnest coöperation of all good men and women, who know the need, and hear the cry, and are ready to respond, each devoting a little time and thought and love to helping up one or two of those who are down.

No Proselytising.

What is the spirit of this new work? And first a caution. Proselytising is absolutely forbidden. Thus only can all faiths work together in the common cause of humanity. Not that religious teaching is forbidden. It is always wise to send to any family a visitor of their own faith who may then speak freely of religion, and especially make sure that children go to church and Sunday-school. No complaint on this score has come to my ear in Boston.

Nor can this rule limit the full measure of our visitors' work.

The faith which must fill and move them is common to all Christian creeds. Merely to feed mouths, or clothe backs, or fill stoves, or teach trades, or heal diseases, if this be all, is not enough, and will fail. Let us speak the truth in its infinite proportions. Visitors must take up this work in the same spirit which brought Christ among us. The work which he came to do, rests upon us to carry forward. The faith that God loves each one of us with the infinite tenderness of a Father's love, must inspire our workers, when their efforts flag and fail, with new inspiration and faithful constancy, and lead to final success.

In this spirit, organization cannot be cold or hard, or merely mechanical, — it has in it the spirit of life.

III. The Help of a Trained Agent

is soon felt to be a necessity in this work of Volunteer Visitors among the poor. Prohibited from giving alms, the work of really improving the condition of a family is often very hard. Visitors ask in despair what they are to do, and how to accomplish it. Even when the object to aim at is clear, the way to bring it about is hard to find.

For every thousand families needing relief, one agent will always be wanted to give his whole time to the work of helping as many as he can to become independent.

The paid agents must become, if only after long study and patient practice and many failures, experts in the art of helping struggling families permanently upward, as well as experts in making a diagnosis of the causes of the need.

In some wards excellent results have been achieved without any paid agent, ladies and gentlemen not only acting as visitors, but dividing among themselves the especial duties of an agent, and doing them with devotion.

The office of each agent is in his district, and should be known to all citizens, especially those of the same district. These offices are open freely to all persons who wish to make any inquiry about any needy family. And we urge all persons to avail themselves of the services and help of our agents in any work for the good of the poor; and also especially to apply to our agents if they want any sort of work which the worthy poor can do.

With this three-fold organization of Conference, Friendly Visitors

and paid Agents in each district, what do they do for a family? As well ask what physicians do? Diagnosis first, and drugs afterward. There is no panacea for needs of the needy any more than for diseases of the body.

The multitude of ills that flesh is heir to makes a long and sad catalogue. Look only at a few of them. Think as to each in turn what a wise and friendly and devoted visitor can do, and with what good results!

I. Health.—1. A sick person can often be put in the way of cure.

2. Surgical treatment will often restore a man to work.

II. Home.— 3. Aid a poor family to move out of a damp cellar into sunny rooms,

4. Out of dens of disease into healthier quarters,

5. Out of abodes of vice into purer streets,

6. Perhaps from city into country,

7. Perhaps out West.

III. Work.— 8. Aid a man to find or advise him where to seek it.

9. Aid a woman to find or advise her where to seek it.

10. Especially do this for the boys and girls when old enough to work.

11. Perhaps see that the girl or the mother goes to service.

12. Aid a mother with only one child to find a place for service in the country.

13. Aid a widow with children to support them by finding other children to take in and board.

14. A multitude of ways of aiding persons to find work can be found by long experience.

IV. Skill.—15. Aid to a woman to learn how to sew,

16, or to be a laundress,

17, or to scrub and clean paint,

18, or to learn to be a hair dresser,

19, or a corn doctor,

20, A hundred useful arts exist which being taught to them, enable men, women or children to earn their own support.

V. Setting up in Trade.—21. Even in a small way, it is easily done. This is very helpful.

VI. Economy.—22. Often much good can be done by showing a family how to economize and live on what they have: thus, by moving them from a $10 into a $4 tenement.

VII. Temperance.—23. The power of a Visitor over persons prone to intemperance is often unexpected and very great.

VIII. Cheer.—24. In a multitude of cases families are broken down with discouragement, and need only the cheer and inspiration of a friend to rise up and walk.

IX. Thrift.—25. A wise Visitor can often be of vast use by teaching thrift, and, when earnings begin, making the family save and start a savings-bank book, which is often a turning point in life.

X. Children. 26. No words can tell the value of a true friend to a family of young children among our needy poor, teaching them neatness, virtue and self-respect, and training them into good citizens and good men and women. Save the children.

In all of these ways our workers in Boston have already achieved success, and in many others too numerous to describe. A thorough system of study needs to be inaugurated to make our work effectual. The powerful influence to lift up a family into a new life is the best of the whole work.

The Aim of the Associated Charities.

"*Wherever any family has fallen so low as to need relief, send to them at least one friend—a patient, true, sympathizing, firm friend—to do for them all that a friend can do to discover and remove the causes of their dependence, and to help them up into independent self-support and self-respect.*"

The Grand Results of this Work of Friendly Visitors Among the Poor.

"*The experience of two years' work of our Associated Charities justifies us in calling attention to this fact, or rather this great discovery, that a gentleman or lady will, in a surprising proportion of*

cases, discern means to help a family into independence, if he or she goes into their homes and learns the whole truth, what the various members of the family can do or can be made to do; going there not only not to give alms, but prohibited from doing so, and therefore forced to study how to aid the family towards self-support."

It is idle to enumerate the causes which can be removed by the counsel, the cheer, the encouragement, the sympathy, the brains, of a gentleman or lady full of the strength and joy of life.

No one will believe it till he tries, or doubt it when he has tried.

Five typical cases will show the value of visitors' work in as many different kinds of needy circumstances.

1. A widow was left on Lincoln street with five young children. She got coal from the city, groceries from the Provident, sewing from Trinity Society, and other aid from two or three friends. While the children were young, perhaps she got none too much to keep her family together. But the children had grown old enough for the boy and girl to begin to work and to help support. Two paths open before that family. Let relief from these many sources go on too long, and the children see supplies flow in unearned, and there is danger lest they learn to live on alms and are made paupers. A friendly visitor made sure that the boy and girl went to work at the right age, and soon the family could live on their own means, without alms, and the family was independent.

2. A widow and six children on North street are all beggars in the street, and, as they can do no work well, find so little to do that in their demoralized state they hardly think of seeking any, content to live on what they can get by beggary. A visitor takes the eldest boy into his store at $2 a week, making a place for him, and watching and teaching him; finds a place for the oldest girl in a family at seventy-five cents a week and board; also, a place for the second girl where she can earn her board. He sends the mother to the sewing-rooms of Ward VI., where she is taught to sew, and earns fifty cents weekly, and is helped to find regular sewing at one dollar a week in addition; all, however, on condition that the whole family stop begging.

Three months pass by, and the visitor found the family one Saturday evening counting up their joint earnings and in counsel how to use them. The whole family had been raised out of beggary into independence and conscious self-respect.

The alms of all the relieving societies in the world would not

only have been impotent, but would probably have confirmed the family as paupers.

3. Another case finds an aged father and mother able to earn but little, and dependent upon the support of a son thirty-six years old, who had earned till recently twelve dollars a week, but is now prevented from working by chronic ulcer of his leg. Hopelessness has settled over all, and the Overseers of the Poor give such relief as may piece out scanty earnings. The visitor sent the son to the hospital for treatment, where, after daily attendance for a fortnight, he was so well, though not wholly cured, that he found work at ten dollars a week, and the family again became self-supporting.

4. A mother sees the world so full of gloom that to hide the sufferings of her half-starved children she seeks oblivion in drink. Punishment, imprisonment, will not cure the mother nor help the children. The cheer of a loving visitor, work to do, sympathy, encouragement, may perhaps rescue the mother from discouragement and the demon of drink, and plant her on firm land, to the unspeakable blessing of her children, and the saving of herself.

5. Another woman has seen better days, but now in her distress knows no trade by which to support herself and her children. A friendly visitor, who, under our rules, can give no money or its equivalent without the sanction of the Conference, pays the sum needed for her to learn the trade of a hair-dresser, by which she can now easily support herself and family.

Cases might be indefinitely multiplied; but these are enough to illustrate in how many ways a friendly visitor can help a struggling family into a better life.

A Friend.

These are details. The one supreme want of the needy, almost always, is a friend. God forbid that any of you here are ignorant of the infinite joy of a friend. I know not what part of the sad lot of the friendless poor is so sad as to be without a friend. Go to them simply as a friend. Make them gradually feel that at least one person in the world cares very much for them, and you get a hold on them, not only full of joy but potent for good.

Love is the great power in this world. Love will move men to acts of supreme devotion and heroic valor. Love fills the lives of women full of never ending sacrifice. Love has brought heaven

down to earth, and can raise earth up to heaven. Love is the power by which our new charity must work and will succeed. Sometimes forbidden to give to the needy what will hurt them, sometimes in doubt what form of relief will really help, take always a full measure of the love which brought Christ down to us, and by which we can hope to bring them to him.

NOT ALMS BUT A FRIEND,

is the motto of the Associated Charities of Boston, and must be the spirit of the new charity everywhere.

Do not think the Associated Charities do, or try to do, or mean to do, all the charity work of the city. Far from it. Rather to learn all the agencies, and to make them known to all (as by our Directory of Charities), so that each agency may do its own peculiar work in its own best way. A wonderful economy of agencies is thus effected, and each, devoting itself to fewer cases, can be thorough in them.

You may be surprised to hear that our visitors are forbidden — on their own impulse — to give any relief to any family they visit. They must report to the Conference and act under deliberate vote, except in those rare cases of immediate and urgent need which overrule all law. This rule, which seemed harsh at first, commends itself daily more and more to our experience.

The reasons for this rule are too long here to dwell on. Miss Octavia Hill has taught us the reasons out of her wisdom and proved them by a life-work which will make her name immortal among those who help and love the poor.

To stop street begging and street giving Boston provides a Temporary Home, always open, for women and children, and a Wayfarers' Lodge where bed and food and bath are always ready for men, to be paid by a stent of wood-sawing in the morning.

Our sixteen truant officers are doing invaluable work among the children, not only keeping them at school, but watching them, knowing their homes and parents, and exerting a constant influence, rescuing neglected children from homes of vice.

Drink is the worst enemy in all this work to raise the poor. Drink is the ruin of the poor, and the source of almost all their woes. How to fight it best, we must think and work.

Alms are not the whole of charity.

"Charity must do four things,—

I. Relieve worthy need promptly, fittingly, and tenderly.

II. Prevent unwise alms to the unworthy.

III. Raise into independence every needy person, where this is possible.

IV. Make sure that no children grow up to be paupers.

Relief, detection, elevation, and prevention are all essential parts of a complete system."

Look backwards at the growth of pauperism, and despair fills the soul, overwhelmed with gloom at the thought that we are on the side of the *lost cause*, in which case we may as well give it all up, and betake ourselves each to our own feasting-table, and bid our souls be merry while we may! But, if we believe that God made this world and means to have it, and wants us to help, then we will look, not backwards, but forwards, and gird up our loins with joy, and give to the winning side our time and thought and work and money, to make success assured.

What a proud privilege it is to live in these days, when all over the Anglo-Saxon world civilization is rousing itself into resolute war with every form of degraded life. The great cities of England and of the United States, one after another, are wheeling into line, and organizing their charities, on thorough scientific basis, to do thorough and successful work.

Eyes must be blind and ears be deaf which do not see and hear the mighty movement of this century to help up those who are trodden down. Surely the air is full of the sweet music of the union of all mankind in a common brotherhood.

Every city must have:

1. Complete organization; so that charity may know what is wise to do, and be able to do what is wise, for every family in need, in all their infinite variety.

2. Competent paid agents in every district of a thousand needy families, devoting their whole time to the work of helping up those who are down, and guiding the efforts of volunteer workers among the poor.

3. Money enough to carry on this work in full vigor; a large, very large part of it being expended for machinery, chiefly agents, just as in the school system almost the whole money goes for

teachers, and none to the taught. No money I have given in charity these last two years seems to me to have done so much good to the poor as what I have paid to our agent in the Ward where I live.

4. A multitude of men and women, who feel the duty of establishing right relations between the rich and the poor, and wish to do their part.

Do You Ask What You Can Do?

Pardon me if I point my moral home. I wonder if any of you ladies or gentlemen have not some family, connected with you in some of the relations of life, not today independent, but receiving relief. You may have been ready to give relief and to give it kindly, and may have thought of nothing more.

Tomorrow devote ten minutes to thought how you can help that one family to become independent. Visit their home. Know the children and their sex and ages. Learn what they each can do or cannot do, and yet ought to do and can be taught to do: — what wages; what employer; what occupation. See if occupation and earnings cannot be improved. Especially look after the children. See that they go to school till of the age to work, and then you can often be of more use than you imagine in advising and insisting that they go to work, and helping to find it. If the man is idle, see what he can do, and find him work, or, better still, advise *him* where to seek it. If the woman is idle, find work for her, or, better still, advise *her* where to find it, and befriend her in getting it. If you are a visitor of any society with fifty families to look after, you not only cannot do this, but you never even think of it. But if you have your one family to befriend, the chances are that within a month or two, or a year or two, you can have that one family earning its own support, or at any rate roused and raised into a better life.

The new charity asks, of each and all, allegiance to the cause; do not let prejudices stand in the way of thorough work on a system designed to succeed! Let the welfare of the poor, of the great and growing legion of the needy, be the governing and sole consideration. If you refuse to coöperate, if your church refuses, others will refuse, and thorough work be impossible and the war be left to be a guerilla fight, certain to fail. The new charity asks of each and all a little time and thought and money and aid. Did I

say, a little? I meant, a great deal. Enough to make assurance sure.

I have failed utterly in what I have tried to say if I have not made some of you feel deeply that this work, now before it is too late, calls in tones, not quite broken with despair, but tinged with immortal hope, not for a fragment of your time nor for a portion of your money, but for you, yourselves; you, in a supreme devotion to an infinite need; you, not for an hour or day, but for all the rest of life; some of you, business men, who have guided great affairs to fortune, to put into the guidance of charity the same sagacity and energy and indomitable will;—some of you, women who have made homes radiant with joy, to fill this work full of the same patience and tenderness and love; all of us praying, with Solomon, for wisdom that we may guide our work aright; ready, with Paul, to ask, Lord, what will Thou have us to do; and as the thought grows strong that we are to have this life on earth only once, eager to make the best use of it before it is too late. What use of it can, on the whole, compare with devoting it to making the world around us brighter, happier and purer?

In Conclusion,

This is the one thought I ask you to carry home. The Associated Charities, Organized Charity, mean not mere machinery or organization or agencies or anything else, except this:

To every one in need, a friend;—

No gaps, even in great cities; we must be sure no one is neglected;—

To these friends, legion though they are, instruction to each what is really best to do for his needy family, and aid to him to do it.

Thorough organization and devoted work to make sure that to each person in need a friend goes, seeking to do, instructed to do, and aided to do, exactly what is best for that particular needy person, for permanent cure.

ROBERT TREAT PAINE, Jr.,

President of the Associated Charities of Boston.

March 31, 1881.

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15

AN OPEN LETTER

TO THE

BOARD OF STATE COMMISSIONERS

OF

PUBLIC CHARITIES

OF THE

STATE OF ILLINOIS.

HON. GEORGE S. ROBINSON, PRESIDENT.

The law of Illinois regulating the commitment of insane persons to hospitals, is peculiar. The like of it does not exist in any other State or country.

Your Board of Public Charities, to which, in a special degree, the welfare of the insane is by law committed, is properly looked to for any suggestions in regard to needed changes in this law; and in the absence of any suggestions, changes are not likely to be made.

The law appears to me to be objectionable from a medical point of view, and I deem it proper, therefore, to call your attention to some of its objectionable features:

The Trial by Jury. It is not claimed by anyone that the jury trial confers any protection or other benefit upon the really insane. It is humiliating, offensive and hateful to those of them who have not lost nearly all perception and sensibility. It is also odious to the family and friends of the insane, as shown by the fact that they often seek to evade it.

It is alleged that the jury trial is necessary to protect sane persons from imprisonment by mistake or fraud.

I reply, that the jury trial has not been found necessary or desirable in other states or countries; and the evils sought to be avoided, if they ever existed, must be of exceedingly rare occurrence, and that mistakes and fraud are possible, and do actually exist, under the present law.

The following letters show that persons have been tried by jury and committed to hospitals who were not insane. They also show that persons who were really insane have been subjected to the ordeal of more than one trial, because of the incompetency of the jury to weigh the evidence which proved the insanity; therefore, neither the personal liberty of the sane nor the welfare of the insane is secured by the present law. So easy has it been found to either deceive or suborn a jury, that simulating criminals gain admission to hospitals as means of escape, while the insane are kept waiting:

Every physician knows that the removal of certain cases of puerperal insanity to court-houses in cold weather, to localities distant from the patient's house, may endanger not only the recovery but the life of such patient. There are risks, it is true, from exposure in removing them to a hospital—but this is a necessity. No humane reason can be assigned for an added risk which in some cases is little less than homicidal.

The law is objectionable, because the jury trial exposes to public comment in detail, family diseases, infirmities and infelicities which the public have no claim to know.

The law is objectionable, in that it debars non-residents the privilege of receiving treatment at *private expense* within the boundaries of the State. If an insane person should be brought by friends for temporary treatment at private expense, from the State of Wisconsin to any place in Illinois where insane persons of the private class are treated, he cannot receive treatment without the jury trial, and this cannot be obtained, the courts having no jurisdiction in such cases. This proscription bears heavily on the patient. It is not humane, nor does it regard the comity which should exist between States.

In short, the law, by its hard conditions, practically works a hindrance to prompt treatment of the insane while there is most hope of recovery, and thus tends to fill our hospitals with incurable cases. It is my belief that it entails upon the State a life-long support of many, and a life-long suffering upon some who might be restored to health by the earliest and best treatment.

Allow me respectfully to suggest to the Board of State Charities, which has the welfare of the insane to a special degree in its keeping, that the personal liberty of the individual may be preserved more fully than it now is, and yet the evils of the jury trial in cases of insanity done away with. I would by no means jeopard the liberty of the individual, but would make it more safe than it now is, by leaving the question of insanity with those equally honest and more competent than the average juryman.

In the State of New York the requirements of the law, which are especially commendable, for the commitment of an insane patient to an asylum are:

1. A certificate of two physicians, under oath, setting forth the insanity of such person.

2. That the physicians signing the certificates must be duly qualified as medical examiners in lunacy, by being certified by a judge of a court of record, as possessing the requisite qualifications; that the certificates shall be made on personal examinations of the patient, in accordance with forms prescribed by the State Commissioner in Lunacy, and bear date of not more than ten days prior to the commitment.

3. The certificates must be approved by the Judge of the county or district in which the patient resides.

On account of those who see safety only in the jury trial, this may be *permitted* in every case, but it should not be *compulsory* in every case.

I will suggest a return, in part only, to proceedings under the old law. Unless the New York law is satisfactory, I would require, as a prerequisite of admission to a hospital, in each case, the sworn certificate of a commission, to be appointed by any court of record –this commission to be composed of two physicians and a lawyer. It should be the duty of the commission to visit the person alleged to be insane, and to report in writing, directly to the court, its opinions and the reasons for them. The court, in its discretion, may approve the finding of the commission. In case the court should fail to be satisfied with the report of the commission, it should have power to call a jury and should be required to do so whenever the trial is demanded by the person alleged to be insane, or by any citizen of the State.

A law after this project would not be less exacting than the most rigid code of any of the United States, nor that of England or Scotland.

Respectfully,

R. J. PATTERSON, M. D.

BATAVIA, Ill., October 1, 1878.

16

PROPORTIONATE,

—OR—

CHRISTIAN GIVING.

BY A LAYMAN.

rom the earliest ages God has been worshipped
fferings, and these offerings have always been
ortionate. Four hundred years before the giv-
of the Mosiac Law, Abraham gave tithes or
ns, to Milchisidec. Two hundred years after
b promised to give, or pay back, to God one
n of his income.

hen God gave the law to Moses, this giving, or
ng to him a proportionate share of the income,
crease, as the Bible has it, was only continued,
nstituted as many suppose, but the amount was
ased. One tenth was to be paid for the sup-
of the priests, then the only ministry.

addition to this one-tenth, they were required
nake other specific payments, or offerings.
ng them was a tenth for the three yearly Jew-
estivals or feasts, including the offerings then
to God. A part of this tenth, as that to the
es, was set apart for the use of the poor. The
ruits, both of tree and field, were to be offered
e Lord, and the gleanings of the field were re-
d to be left for the poor and the stranger.

addition to this, every seventh year was a Sab-
of rest to the land, and everything that grew
elf was common property.

Besides all these, which were more in the n
of payments than gifts or offerings, there were
constant and large free-will offerings.

History gives abundant proof and the fact
not be too strongly impressed upon our minds
the Jewish nation was always prosperous whe
people honored God with their substance, and
always unfortunate when they robbed Him o
share of the annual income.

Do you say the term robbery sounds h
God calls it by that name. More than a thou
years after Moses wrote the Law—and remem
was not a *Mosaic* Law but was recognized
obeyed long before Moses was born—God s
Malichi, 3, 8; Will a man rob God? Yet ye
robbed me. Yet ye say wherein have we r
thee? Notice the answer, "In tithes and
ings." In the next verse he says "Ye have r
me even this whole nation."

In the next we read, "Bring ye all the tithe
the storehouse and I will pour you out a bl
that there shall not be room enough to receiv

Four-hundred years after this Christ p
sanctions the same law, even to the tithing
insignificant herbs of mint, anise and cummi

Giving, or *paying* for that is the better word, s
not be spasmodic or impulsive it should be
principle. We should know how much we r
and how much we give, and our gifts or pay
should always have a certain definite proport
our income.

It is not claimed that we are bound by the M
law of offering the first fruits, gleanings, the s
year of rest for the land, &c., but the law of ti
hundreds of years older than the Jewish M
and was in force through all the years of the
tory. Our Savior plainly sanctions the same l
has never been repealed, never abrogated and
ing has been substituted for it.

While we may speak of *giving* one-tent
thought in the heart should be that of *p*

ing properly speaking commences when the th has been *paid*.

To illustrate, if you earn ten dollars and have d out one-tenth of it for charitable uses or for d's service in any way; you are out of debt to r Heavenly Father so far as the remainder is cerned. The nine dollars is his gift to you, may give a part back by increasing your con-utions, but that is *giving* not paying.

y paying the one-tenth we become partners in l's work, we transmute some portion of our little sure into an imperishable possesion and will it again, treasure laid up in heaven.

roportionate giving makes our Heavenly Father rtner in all our business transactions, and he most surely bless a business or occupation in h he is recognized as a partner.

here may be instances in which men with mis-n motives may give too much for their temporal perity, but such men are never proportionate s.

is safe to say that every man who has for practiced systematic or proportionate giving ound it a blessing, even from the stand point mporal prosperity. It pays in every sense of ord.

der the impulse of excited feeling men some-give too much to one object, and the effect is nder them unable, or unwilling to consider objects equally worthy. Such giving is *not* l. It is in fact illiberal. just as a man is illiberal wills all his property to one child, cutting off ers and sisters equally worthy.

d loves and will bless a *cheerful giver*, one who part a proportion as a debt to be paid back to reat Giver, and who is watchful to bestow it it will do the greatest good.

me one should intrust a sum of money to you bestowed on worthey objects, leaving the to you, you would of course give the matter t, and use your best judgment in the selection.

So it should be in all our gifts, while they ma
gifts to those who receive them, they are *pay*
to God, and his blessing follows the cheerful g
of what is due to Him, to the most worthy ob
not forgeting that even in our giving we ma
selfish, and remembering that to be liberal we
not confine our gifts to our own church or nei
hood.

Proportionate giving unites religion and busi
Those who adopt it as a rule of life, strugg
make more money that they may have a larger
centage of income for the Masters cause.

They are also saved that absorbing spirit of w
liness that makes ship-wreck of many a prom
christian manhood. They reccognize the pre
of their invisible but all powerful partner who
his share in every profit, and gives his blessin
whatever remains.

The Savior says it "is more blessed to give
receive." Is not this true in your own experi
Which gives you most pleasure, the little gift
receive from others or those you give? The me
of gifts well bestowed is one of the purest
sweetest of earthly pleasures.

We cannot afford to deny ourselves the ple
of giving, and the little gifts as we all know
give more pleasure than the larger ones.

We want to give while we *live;* with warm
from loving hearts. There is no pleasure in
with a dead man's hand; and the miser who
death bed gives largely to benevolence goes
miser into the presence of his judge. We want t
spense our charities from day to day, in small
if need be, not waiting for large ones, and m
our lives like that of our Savior, a constant be
tion.

God's plan is that of constant but limited s
and the great need of the church and the wo
that christians should give constantly, regular
proportionately as God prospers them. Give
act of worship, as a blessed privilege, give,

ceive the approbation of man but the reward God
ves. Give increasingly as God prospers us with
creasing wealth, with thanks to our Heavenly
ther that he enables us to give and for the happi-
ss we thereby receive as well as that we confer on
iers.

There is no argument for the genuineness of
ristianity that men so universally respect as chris-
n giving.

They care little for large or impulsive giving, as
y know that enthusiasm or over persuasion may
ve had the controlling influence, but they cannot
hstand the argument of a charity which is cease-
s in its flow and is constantly on the watch for
nt objects for its bestowal.

The all important thought on this subject is that
proportionate charity. Paul says to the Corinth-
s, "upon the first day of the week let every one
you lay by him in store as God hath prospered
." The plain inferences are 1st; regularity—
the first day of the week," and 2nd; a certain
portionate definite share, "as God hath pros-
d him."

otice first that this is not an exhortation, but a
mand, an *order*. He does not say "get ready
when I come I will preach a sermon on charity,
while under the influence of the preaching and
e your hearts are warm with love, and sympathy
he poor brethren at Jerusalem we will take up
ge collection," but he says, "have everything
adiness that there be no gathering when I come."
lso notice that this order is not addressed to a
or to the rich, but to "every one of you."
ce again that the epistle is directed not to the
tians at Corinth, alone, but also to "all in every
e that call upon the name of Jesus Christ our
l."

is hoped that many who read these pages and
have not done so, will at once adopt a system
oportionate giving, dedicating at least one-tenth
eir annual income to God.

Do you ask how shall I manage to systematize, how shall I estimate my income, and what ded tions shall I make? Are you working on a sala $500? You will owe $50 a year. If you rec $1000 a year, you will owe $100. Shall I make deduction from this on account of family or sonal expenses? No; except *providential* expe incident to sickness &c., which may be dedu from the whole income, (not from the Lords tion alone.)

How can I keep the account? Use a page of y ledger, or a small blank book, putting down e item given, even to the pennies, and ballancing the account at least once a year.

What items shall I put down—my pew re Yes; for while that is, in the highest sense, a for good done your own soul, yet by aiding in taining the preached word, and keeping the h of God open, you have a personal interest in salvation of every soul brought to Christ thro the preaching and influence of your pastor.

Shall I put down any aid I give to the po Yes; "the poor are God's heritage," and "he giveth to the poor lendeth to the Lord." Wh give to spread the gospel in any way? Most tainly. Suppose I watch by the bedside of the who are not able to hire nursing? A lady a suppose I spend an afternoon sewing for the po these two questions represent a class. The ans must be general. It is in brief, if your *incom* lessened thereby, it would be right to estimate y time at its money valve.

A farmer asks: suppose I send my team and h man, or go myself, and help gather the crops poor neighbor? Estimate your time and that of man and team, at its *cash value to you*.

Suppose I hire some one to nurse a sick neigh who cannot afford to hire nursing? Charge w you pay for the service to charity account. Suppo give clothing that is of little or no further use me, to those to whom it is as good as new?

wn at the price you could sell it for cash; not hat it may be worth to them.

re you in business, and do not know what your in- e will be until the end of the year? You can e a reasonably close estimate, and act upon it ng the year, and if at the close God has pros- d you more than you expected, carry the bal- e forward as a debt which you will pay as God ; you opportunity.

me one may ask shall I deduct my rent? For place of business, yes; as you will all other *ess* expenses in arriving at net profits. For the e I live in? *No;* as that comes under the head ersonal or family expenses. Another who owns welling, asks how he shall estimate the same er. God only asks for one-tenth of the *income*, the Bible has it, one-tenth of the *increase*, not tenth of the *capital*.

nother may ask, suppose I feel that I am not mulating, that I am not making money, that the whole, I am losing? If you are losing, it on your *capital already accumulated*. It is pre- d you have already given to God one-tenth of and it is yours to keep or lose. You must an income of some kind and amount, or you l not live. If you are living up to it, God's is one-tenth of your living. No Christian or st man will knowingly live beyond his income, s he has accumulated capital from which to to pay his honest debts.

all I deduct taxes? No. Interest on bor- d money? No, unless money so borrowed o enable you to *produce* income, not to save al, or principal or real estate, *or something you before accumulated*.

ppose my money is in real estate, which has ased in value during the year? Sell a portion and give the proceeds, or if it cannot be sold air price, give the land itself to the trustees of worthy charity, putting down the amount of its n in *cash*, not what you may ask for it.

Do you say you are in debt, and must save e
dollar you can to pay that debt? Who pros
you that you may pay? Does God cease t
your partner when you get in debt? How can
ask God's blessing on your business when you c
him his share?

God is never indefinite or uncertain, neithe
his laws or his demands. He commands us to
member the Sabbath day to keep it holy, the *se*
day, not the 6th or the 10th; neither is it left
definite. So in paying, God requires the *tenth*
the seventh or the twentieth. It must not be
derstood that the writer claims that one-tenth
should be given, or paid in all cases. That w
be much like claiming, that if we spent the Sab
properly in God's service, we are at liberty to fo
our own inclinations the remainder of the w
God will bless the man who pays back to him
tenth of his income, by increasing his ability
disposition to give much more, just as the man
honors God by keeping holy the Sabbath, wil
better able to honor him during the week, and
be kept from many a temptation.

REWARDS OF GIVING.

"Blessed is he that considereth the poor: the L
will deliver him in time of trouble. The L
will preserve him, and keep him alive; and he s
be blessed upon the earth; and thou
not deliver him unto the will of his enemies.
Lord will strengthen him upon the bed of
guishing; thou wilt make all his bed in his sickn
"Trust in the Lord, and do good, so shalt
dwell in the land, and verily thou shalt be f
"Honor the Lord with thy substance, and with
first-fruits of all thine increase: so shall thy b
be filled with plenty, and thy presses s
burst out with new wine." "There is that scatte
and yet increaseth; and there is that withhol
more than is meet, but it tendeth to poverty.
liberal soul shall be made fat, and he that wate

be watered also himself." "He that hath pity
the poor lendeth to the Lord; and that which
ath given he will pay him again." "And if thou
out thy soul to the hungry, and satisfy the
ted soul, then shall thy light rise in obscurity,
thy darkness be as noonday; and the Lord
guide thee continually, and satisfy thy soul in
ght, and make fat thy bones; and thou shalt
atered like a garden, and like springs of water,
e waters fail not." "Bring ye all the tithes
the storehouse, that there may be meat in My
e; and prove Me now herewith, saith the
ot hosts, if I will not open you the windows of
en and pour you out a blessing that there shall
e room enough to receive it. And I will re-
the devourer for your sakes, and he shall not
oy the fruits of your ground, neither shall
vine cast her fruit before the time in the field,
the Lord of hosts." "Give and it shall be given
you—good measure, pressed down, and shaken
her, and running over, shall men give into
bosom. For with the same measure you
withal, it shall be measured to you again."
ve showed you all things, how that so laboring
ght to support the weak, and to remember the
s of the Lord Jesus, how he said "It is more
ed to give than to receive." "Every man ac-
ng as he purposeth in his heart, so let him
not grudgingly or of necessity; for God loveth
erful giver And God is able to make all
abound towards you; that ye always having
fficiency in all things may abound to every
work " "For God is not unrighteous to for-
our work and labor of love, which ye have
ed toward His name, in that ye have minis-
to the saints, and do minister."

ese promises are *conditional*, and we have no
to claim them except we comply with the
tions. If we meet them *we shall realize true*
rity both in spiritual and temporal interests.
conditions and *promises* all go together.

We can always depend upon the promises; they have never failed *and they never will*.

Nothing will so ennoble our secular life as proportionate christian giving; nothing will more certainly conduce to temporal prosperity; nothing will enable us to do more good, or to be more useful; nothing will give greater happiness to others; nothing will make us more like our Master, and nothing will better enable us to render up our account with joy in that day when we all must render an account of our stewardship.

Chicago, 1877.

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Revised Edition.

Society
r Organising Charitable Relief and Repressing Mendicity.

MANUAL

CONTAINING ITS

OBJECTS AND MODE OF OPERATION,
D A LIST OF THE DISTRICT COMMITTEES.

Sixty-sixth Thousand.

London:
tral Office—15 BUCKINGHAM ST., ADELPHI, W.C.
1873.

DIVISIONS	OFFICES AND HOURS
WEST.	
Kensington	39 Holland Street . 1.0 to
Fulham Union	14 Devonshire Street, H'm'smith Nw. Rd. 10.0 to 4.0 to
Paddington	3 Leinster Street . . 10.0 to 3.0 to
Chelsea	5A Blacklands Terrace, King's Road . 10.0 to 4.0 to
St. George's Union	28 Mount Street . . 38 James Street . . 10.0 to
Westminster Un. (St. James's, and St. Anne's, Soho)	27 Great Pulteney St. 11.0 to 3.0 to
NORTH.	
St. Marylebone	151 Marylebone Road 10.0 to 4.0 to
Hampstead	Corner of Church Lane, High Street . . . 10.0 to 4.0 to
North St. Pancras and Highgate	120 Highgate Road . 10 to 1
South St. Pancras	17 Woburn Buildings 10.0 to
Islington	8 College Street . . 10.0 to 5.0 to
Hackney Union	Old Town Hall . . 11.0 to
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Holborn Union	14 Myddelton Street 10.0 to 4.0 to
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Battersea*	1 Clifton Terr. High Street	9.0 to
Clapham*	3 Polygon	10.30 to 4.30 to
Camberwell	1 Grove Lane, and	10.0 to
	Meeting-House Lane.	10.0 to 4.0 to
Greenwich*	14 Haddington Ter., King Street	10.0 to 2.0 to
Deptford*	Mission Hall, King Street	10.0 to 2.0 to
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Blackheath*	1 South Vale Terrace	10.0 to 2.0 to
Eltham*	High Street	10.0 to 2.0 to
Sydenham*	The Dispensary, Forest Hill	12.0 to 4.0 o

* In these Districts the Committee

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ıd Rev. egge .	W. Day, Esq. . . .	H. Reid, Esq.

of a part only of the Poor-Law Division.

☞ A careful reading of this short sta
ment is earnestly requested; the Soci
desires to obtain the intelligent co-operati
of all who are interested in the welfare
the poor of London in its difficult und
taking.

*Any person wishing to have the circu
stances of an applicant for relief inqui
into, should send him to the Office of
District in which he (the applicant) resi*
(see *p.* 9). *Should the person applied
not know in which of the Society's Distr
the address given by the applicant is,
name and address can be sent to the Se
tary, at the Central Office,* 15 *Buckingh
Street, Adelphi, and he will send it on to
proper Office; but no personal applicati
can be received at the Central Office.*

No charge is made for inquiries into ca

Subscriptions for the District Commit
should be sent to the Hon. Secretaries
their respective Offices.

Contributions towards the expense
the Council can be paid at the Cen
Office, 15 Buckingham Street, Adelphi
to the account of the 'Charity Organisa
Society,' at Messrs. Coutts & Co.'s, 59 Str
W.C. Contributions for the poorer Dis
Committees can be paid to the Dis
Committee Aid Fund of the Council.

Objects and Mode of Operations.

. Object of Society.
. Area of operations.
. Mode of operation.
. District Committees.
. Mode of operation of the Committees.
VI. Mode of dealing with cases.
VII. Mendicants.
VIII. General conclusions.
IX. Cautions to the Public. Inquiry.

I.

THE OBJECT OF THE SOCIETY.

The main object of the Society is the ıprovement of the condition of the poor,) by bringing about co-operation between e Charities and the Poor Law, and amongst e Charities; (2) by securing due investi- tion and fitting action in all cases; and) by repressing mendicity.

II.

AREA OF OPERATIONS.

The Society confines its direct operations the Metropolitan Poor Law District, but glad to give general assistance, *e.g.* by ıding information, to agencies outside ıt district.

III.

MODE OF OPERATION.

Within this area the Society seeks
bring about the formation of at least
Committee side by side with every Bo
of Guardians, containing representatives
the Board, and of all the Charities at w
in the local Poor Law division, whethe
be Parish or Union. The Society consi
of a federation of such Committees.*

IV.

DISTRICT COMMITTEES.

Each Committee raises and expends
own funds, but to be in union with
Society it must act on the general princip
indicated by the Society's 'Sugges
Rules,' and must appoint representati
on the Council.†

V.

MODE OF OPERATION OF THE DISTRICT
COMMITTEES.

Each Committee establishes an Office
be a centre of charitable organisation
its District.

* The first District Committee (Marylebo
opened its Office, October 1869.

† For further particulars with reference to
action of the Council in prosecuting fraudul
charities, and in other ways, *see* Annual Report

It appoints one or more Charity Agents
o act under its instructions, and especially,
1) to collect particulars as to the action
f the Charities of the District, and the
elief given by them, and keep such
articulars in an accessible form; (2) to
eceive applications from persons referred
) the Office, and to investigate their
ases; and (3) to keep up communication
ith the Relieving Officers of the Guardians.
The inhabitants of the District, whether
ubscribers or not, are invited to refer to
e Committee all cases requiring investi-
tion. If requested so to do, it com-
unicates the result of such investiga-
on to the person desiring inquiry, and
ould he wish to undertake the case,
ves it in his hands. In the absence of
ch wish, the Committee deal with each
se to the best of its judgment and ability.

VI.

COMMITTEES' MODE OF DEALING WITH CASES.

The District Committees desire to bring
ut a division of cases between the
r Law and the Charities, and also
ongst the various Charities, so that
most suitable agency may be solely

responsible for each case. Cases prop
belonging to the Poor Law are, there
passed on to the Guardians. This c
includes, strictly speaking, all cases
destitution which are not taken out c
by requiring a kind or amount
relief which the Guardians are forbid
to give.* But the Charities are gener
willing to assist persons of good chara
to whom temporary aid is likely to
permanently useful. Cases of tempo
distress, with evidence of good chara
and thrift, are therefore looked on by
Committees as suitable for private chari
and are referred to the Charity w
seems best able to take charge of th
Where other Charities are unable to af
the requisite assistance to such cases,
Committees assist them, if the funds
trusted to them admit of this.

In giving such assistance the Commi
refuse to give small weekly doles of

* See Minute of the Poor Law Board, 20th
1869.

† The Committees cannot undertake to
the pensions which chronic cases need; but v
individuals or special charities are willing to
charge of these, the Committees are ready to
them the names of persons ascertained t
deserving.

money, believing that these undermine
e independence of the recipient. In
itable cases they willingly give assistance
the form of loans with proper security
· repayment. They are ready also, if
equately supported by their District, to
re substantial assistance of other kinds,
ien it seems probable that this will raise
ipients to a condition of independence.
ey will gladly receive letters of admission
Convalescent and other Hospitals, Homes,
., for the use of persons who may need
m.

The *primary* objects of the Committees
to afford Charitable Institutions and
lividuals an easy means of exchanging
ormation, to prevent unconscious over-
ping of relief, to secure the investigation
cases with a view to referring them to
most suitable quarter for assistance,
l to repress mendicity.

District Visitors, Dispensaries and Hos-
als are invited to refer cases requiring
estigation to the Committees.

VII.

MENDICANTS.

The Committees usually issue Tickets,
ring the address of their Offices, gratui-

tously to residents in their Districts, and
public are requested not to relieve any
not personally known to them with
referring him to the Office. Street begg
often refuse these tickets because th
cases will not bear inquiry. If the tic
is refused, but the beggar's story appe
as if it might be true, and as if assista
were needed, the person begged of is rec
mended to take down the name and addr
of the applicant, and to send it to
District Office, or, if necessary, to
Central Office (*see* p. 6), with a requ
that the case may be investigated.

The local Poor Law authorities h
ample power to relieve ordinary mer
cants, but the Charity Agents are allow
to give bread to be eaten on the spot
cases of absolute hunger, and special ca
are investigated and either dealt with
the Committees or reported to the per
sending them, if this be requested in writi
If the applicant be resident in the distr
of another District Committee, his case
taken down and forwarded to their Offic

VIII.

GENERAL CONCLUSIONS.

To benefit the poor of London perm

ntly, thought and personal exertion are, ove all things, required. The Committees sire to bring *all* who are interested in e condition of their poorer neighbours to council.

They desire in every way to promote per- nal intercourse between different classes, they believe the absence of this to be one the greatest evils of city life, and they rite all willing to assist them by visiting in other ways, to send in their names to e Office of their District.

They earnestly deprecate the supposition at the Committees, even if supplied with ney, will be able to do all the work of ividual charity.

They wish to make their Offices centres local information, to encourage judicious k of all kinds amongst the poor, and to many more persons to assist in doing it.

IX.

TIONS TO THE PUBLIC WITH REFERENCE TO RELIEF.

hould there appear to be unnecessary ıy on the part of Committees in dealing ı cases, those who observe it will do the ımittees real service if they will call the ntion of their Secretaries to the fact.

If the delay be unavoidable an explanati
of it can then be given, and if it is owing
faulty management the complaint may le
to an improvement. Applicants will oft
return to those who sent them and mo
or less intentionally misrepresent the acti
of the Committees. Such complaints shou
also be inquired into.

It must be remembered that cases whi
are rejected by the Committees have t
Poor Law to fall back on; and that in su
cases as the Poor Law is suitable for, it
evidently better to make the Poor Law
its work properly than to let a voluntar
association relieve it of the responsibili

It is unquestionable that more harm th
good is done by relieving persons witho
thorough investigation. Experience sho
that cases of immediate urgent want are r
so common as is sometimes supposed, a
when they exist, are to be met with in t
homes of the poor rather than in the stree
Undeserving persons apply purposely at u
seasonable times, and under circumstanc
which make inquiry difficult.

Due allowance must be made for the ti
required for investigation.

INQUIRY.

The usual practice of the Committees as to quiry is as follows:

1. The applicant's own statement is taken down the Office by the Charity Agent.

2. The Office form is sent or taken to the lieving Officer of the Board of Guardians.

3. The persons of whom it may be requisite to ake inquiries regarding the applicant are seen or ritten to.

4. The Charity Agent, or other competent per-, visits the house of the applicant to verify his tements, and communicates with his referees.

5. The statement of the case is sent to any local arity within whose province the case seems to ne, with a request that the way in which the e may be disposed of be communicated to the ice.

** For further particulars, see *Suggestions for tematic Inquiry*, (Knight & Co.) Price 2*s.* 6*d.*

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ee also the *Charity Organisation Reporter*, pub-ed every Wednesday, and sent, post free, from Central Office, 15 Buckingham Street, Adelphi, 52 weeks, for 6*s.* 6*d.*, and other Publications he Society.

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THE QUEEN.
President
THE LORD BISHOP OF LONDON.
Vice-Presidents:

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The Marquis of Lansdowne.
The Marquis of Salisbury.
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Representatives of District Committees;
Chairmen and Hon. Secs. of District Committees (pp. 3 and
Edward Thornton, Esq., Representative of the Metropo Visiting and Relief Association.
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J. S. Budgett, Esq., Strangers' Friend Society.
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June 1873.
Central Office—15 Buckingham Street, Adelphi, W.C.

Spottiswoode & Co., Printers, New-street Square, Lond

FINAL PROCEEDINGS

AND

GENERAL REPORT

OF THE

SOUTHERN FAMINE RELIEF

COMMISSION.

New York, November, 1867.

New York:
WM. H. ARTHUR & CO., STATIONERS, 39 NASSAU ST., COR. LIBERTY.

1867.

18

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1867.

PROCEEDINGS.

At a final meeting of the Southern Famine Relief Commission, held in New York, November 8th, 1867, the President in the chair,

A concluding report of the operations of the Commission was read, approved and ordered to be published.

On motion, it was resolved that the Treasurer be instructed to pay over to Major-General Howard the balance remaining in his hands after payment of all accounts against the Commission now remaining unpaid, and to request Major-General Howard to use the same at his discretion for the relief of any whom he may know to be in need at the South.

On motion the following resolutions were adopted and ordered to be published, together with the concluding report of the Commission, and the final report of the Treasurer and of the Auditing Committee.

Resolved, That in closing the proceedings of the Commission, we desire to gratefully record certain contributions which have not been included in the acknowledgments heretofore published by our Treasurer, on account of their special character.

To Major-General Howard, Major-General Scott, Major-General Swayne, Colonel Bumford and Colonel Sibley, of the Army, and their several subordinate officers; and to Governor Worth, North Carolina, Governor Orr, of South Carolina, Governor Jenkins, of Georgia, and Governor Patton, of Alabama, and to the several local Magistrates who, at their suggession,

assisted in superintending the distribution of supplies, for their ready, hearty, and often laborious co-operation.

To Admiral Bell, Captain Gorringe, and Captain Stimpson, of the Navy, and the Officers under their command, and to H. H. Stimpson, Esq., for zealous assistance in securing the safe, economical, and speedy transportation of corn and otherwise.

To the Hon. Schuyler Colfax, for his ready compliance with our request to deliver a lecture in New York for the benefit of our treasury, under circumstances of special personal inconvenience and loss.

To Mr. and Mrs. Geo. Vandenhoff, for a free public reading for the benefit of our Treasury.

To the Adams Express Company, for the use, free of rent, of spacious office accommodations in their building on Broadway.

To the Officers of the Mercantile Library Association, for their undertaking of a public concert, the proceeds of which were devoted to the Treasury of the Commission.

To Messrs. Steinway & Sons, for the free use of their hall.

To Alfred Gaither, Esq., of Cincinnati, and Messrs. Müller and Brown, of New York, for their gratuitous services in the purchase and shipment of corn.

To Messrs. William I. Young & Co., and John H. Pool & Co., for storage accommodation.

To the American Telegraph Company, and to the Western Union Telegraph Company, for the free use of their respective lines.

Resolved, That we also record an expression of special obligation to our Corresponding Secretary, Dr. Bright, for the great labor which he willingly assumed in carrying on a very extensive correspondence, digesting the information received, and putting it in a form for public use; and to Mr. John Bowne, for the very efficient and entirely satisfactory manner in which he has performed the duties of our General Executive Agent.

Resolved, That we have been especially gratified by the kind confidence reposed in us by the generous people of California, Nevada, Montana and Oregon, and desire to express once more our sincere thanks for the same.

Resolved, That the records and official correspondence of the Commission and of the Executive Committee, be presented to the New York Historical Society, with a request that the same be preserved for public use in its library.

On motion, the Commission then adjourned *sine die*.

FRED. LAW OLMSTED,
Recording Secretary.

REPORT.

I.—Appointment.
II.—Policy.
III.—Special Field of Duty.
IV.—System of Correspondence.
V.—Classification of Duties.
VI.—Working Organization.
VII.—Practical Operations.
VIII.—Contributions through the Commission.
IX.—Contributions through all Agencies.
X.—The Public slow to meet the Occasion.
XI.—Effect of the War on Charitable Undertakings.
XII.—Public Incredulity, and the reason for it.
XIII.—The Causes of the Distress Considered.
XIV.—The Duty Remaining.

LAST GENERAL REPORT

OF THE

Southern Famine Relief Commission,

Adopted Nov. 8th, 1867.

I.

Appointment.

In January last, many citizens of New York had their attention called, chiefly by private correspondents, to the danger of a disastrous famine growing out of a drought the previous summer in extensive districts of the southern part of our country. After some individual and desultory action, conferences were held, which resulted in a public meeting, at which the undersigned were commissioned to investigate the facts, and take such action as might appear to be required.

II.

Policy of the Commission.

Information was laid before our preliminary meetings that organizations had already been formed with reference to the same object in some localities of the West, and had begun, each independently of the other, to send means of relief to some point of the region afflicted. Also, that a number of agents had come

from the South, commissioned by churches or charitable associations, or by public meetings, to solicit contributions, each for the poor of a special locality, and that the attention of various societies and clubs, having corresponding members or organizations at the South, had already been called to the need for their assistance.

II

Special Field of Duty.

As most if not all of the organizations above referred to had directed their labors to the destitute of some special locality or destitute district, and it was believed that their method of distribution would be generally guarded and honest, it was deemed best that our undertaking should be adapted not to supersede them or unnecessarily interfere with them, but rather to act as a co-ordinating and complementary agency for the same general end.

There was reason to believe that the failure of crops had been greatest, and that the extremest want of charitable assistance would be found among that part of the population living remote from the sea and from the principal lines of inland communication. These would also be most likely to be overlooked by the existing organizations and least likely to set on foot for themselves active measures for obtaining relief from a distance; it was thought important, therefore, to secure direct information from, and means of communication with them.

IV.

System of Correspondence and of Distribution.

To establish a new system sufficiently complete to reach those who would most require aid before the extremity of famine should arrive, would obviously be impossible. But two orders of agents were known to exist, which had been designed to bring all the inhabitants throughout the field in question within range of observation; one of these being that subordinate to

the Commanders of the several military districts, the other consisting of the civil officers of the local provisional governments.

Upon telegraphing to the several heads of these, we ascertained that they would be available for our purpose, and through them, in a very short time, our Corresponding Secretary, Dr. Edward Bright, was engaged in a voluminous direct correspondence with three-fourths of all the counties in North and South Carolina, Georgia and Alabama, and was able to give us sufficiently definite information to guide our further action. Local Committees were then formed by the same agencies, two members of which, in each case, were made officially responsible for the judicious and faithful distribution of whatever should be contributed through our Commission, for the relief of the destitute.

V.

Classification of Duties.

The above arrangements having been initiated, an executive organization of our own body was arranged with a reference especially to the following scheme of duties:

First.—To collect trustworthy information in regard to the degree of aid necessary to preserve the lives of all in every district in which the crop had been greatly shortened.

Second.—To make public the information acquired.

Third.—To suggest, and to aid in the formation of, independent co-operating societies.

Fourth.—To stimulate loans and other forms of aid for all in need at the South, by promoting private correspondence with individuals; this with especial reference to more comprehensive forms of assistance than it came within our own field of duty to offer.

Fifth.—To solicit subscriptions of money to our own treasury, solely with a view to the purchase and transportation of Indian corn, to be distributed gratuitously in small quantities, only to those known to be in extreme want.

VI.

Working Organization.

A general business agent was appointed and five special committees were formed, each of which undertook the supervision of a department of the work. During a period of five months, meetings were held daily by committees, and a general meeting was held once a week.

VII.

Practical Operations.

A large number of letters, both of an official and private character, were received from the South, and much information was obtained by direct reports of travellers or residents of the afflicted regions who presented themselves at our office. The information collected, from whatever source, and the conclusions drawn from it were furnished to other organizations and systematically made public. During a period of three months no day passed in which newspapers of a large circulation and influence were not supplied with facts and arguments favorable to the purpose in view, and their columns were almost invariably placed at our disposal with a liberality creditable to their editors, a liberality to which those relieved are more indebted perhaps than to any other means by which they have been served. In addition, written letters, printed circulars, letters and handbills were distributed to the number of about 100,000 and advices and appeals were at different times sent by telegraph to the press of the Western and Pacific States. Of the circulars issued, the larger part were addressed personally by name to pastors of churches, to officers of various benevolent societies and to editors, with a view to their further publication.

These were calculated not merely to draw contributions to our own treasury, but to stimulate a general charitable movement toward the South through various channels.

While direct assistance to those requiring it, independently of our agency, especially in the form of loans, was systematically advised and encouraged, the pernicious tendency of any course which might seem to anticipate a prolonged dependence on charity or which would relieve any from the necessity of personal labor, was strenuously pointed out.

Pains were also taken that in the distribution of corn, made directly by our own agents, encouragement and assistance should be given as much as possible to those who evinced a disposition to exert themselves industriously for their own support, and that mendicant habits should be discountenanced to the last degree which would be consistent with respect for human life.

Arrangements were made for the purchase of corn at the lowest rates and for its transportation in the cheapest manner. In many cases a part or even the whole of the usual commission and charges were given in. The Government supplied transportation to the Southern ports for 71,000 bushels of corn and a large quantity was carried from the seaports to the interior by river boats and railroads free of charge to our fund.

VIII.

Contributions through the Commission and its Agency.

The whole amount of corn sent directly by our Commission, and distributed by those acting for it, in all cases in small quantities to individuals supposed to be in great need of it for the support of life, has been 169,316 bushels, (an amount sufficient to sustain the life of 600,000 persons during a period of four months.) The cost of this has been $206,287.* We have also transmitted $12,000 in cash to trustworthy agents in the South, which has been chiefly used for the relief of the sick.

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*A more detailed report by Mr. Bowne, may be found appended, page 20. (See also our Treasurer's report, page 21.)

IX.

Contributions through all Agencies.

It is not within our power to present any general statement of a statistical character showing the total amount of contributions which have been made for the relief of those suffering from the famine. The only definite reports we have received are the following:

The Ladies' Relief Association of this city, Arthur Leary, Esq., Treasurer, has transmitted contributions to the amount of $80,000. Francis Bacon, Esq., Treasurer, has reported the collection by the Associate Commission at Boston of $50,000.

Samuel Welsh, Esq., Treasurer, has reported the collection by the Philadelpia Commission of $65,000. From each of these cities, as well as from our own, the aggregate amount of contributions made by individuals, commercial firms, churches and other corporations and transmitted directly to correspondents and agents of distribution selected by themselves, is believed to have exceeded those sent through the more public channels.

The whole contribution of Maryland is estimated by Mr. Laurence Sangster, of Baltimore, at $1,000,000; that of Kentucky, by Mr. Samuel A. Miller, of Louisville, at $500,000. Mr. F. R. Brunot, of Pittsburgh, estimates the amount of contributions transmitted directly from that city at $30,000. Mr. Jackson, of Atlanta, Georgia, collected in Illinois 75,000 bushels of corn, and 40,000 of wheat. Many others passed through the same State and other parts of the north, and made large collections, but have made no public reports to our knowledge.

We have no definite returns from St. Louis, where a very active and energetic Commission, was early in the field, nor from Chicago, Cincinnati, and several other commercial centres, from which large amounts were undoubtedly sent.

The total amount which has been contributed for the relief of those suffering at the South from famine during the last year may be roughly estimated at from three to five millions of dollars.* The larger part of it has been given originally in

* Government has expended through the special fund established by Congress and administered by the Freedmen's Bureau, for the same purpose, $445,993.

small sums by the rural population of the Northern States, and it has been given, in our judgment, almost entirely if not purely, from considerations of humanity and charity.

X.

The Public slow to meet the Occasion.

The contributions at first were comparatively small, especially those from the country, and it was only just before the harvesting of a new crop at the South, and the consequent abandonment of our canvass for contributions, that anything like general interest and liberality seemed to have been awakened. Had the famine continued a month longer, or had it been possible to thoroughly canvass the country within the period to which our duty was limited, we are confident that the amount which passed through our hands might have been more than doubled.

There are many reasons to account for this tardiness in meeting the occasion besides those which would ordinarily apply to a charitable movement; and to some of these it is but just that reference should be made.

XI.

Effect of the War on Charitable Undertakings.

It must be remembered in the first place, that the people who are generally found readiest to respond to calls of charity, had, in most cases, made contributions for the relief of the sick and wounded during the war, with a liberality which had seriously reduced their means of benevolence, and that since the war they had generally been freely assisting those disabled by it, or the wives and children of the fallen. Under these circumstances, no appeal to their kindness could be effective, the ground for which were not obviously of a very substantial nature.

XII.

Public Incredulity and the Reasons for it.

Unfortunately there were apparent reasons for incredulity in

regard to the truth of the statements upon which our appeal rested, which could not be effectively controverted at a word.

For instance: Although the system of labor which had long been considered essential to the successful cultivation of the cotton crop, had been just abandoned, and an extensive destruction of the stock, tools and machinery of the cotton plantations had occurred, a crop of cotton had been secured which, though not as large as some that had been raised in favorable seasons under the old system, was still a considerable one.

In fact, it had been sufficient to so reduce the market value of that staple, as to cause the abandonment of its cultivation in many other countries where it had been successfully pursued as long as the rebellion continued in arms.

It was known that the cotton crop was peculiarly dependant on frequent supplies of moisture, and that it was to the advantage offered in this respect by the climate of the South, that it was due that a given degree of intelligence and labor, there applied to cotton culture, usually secured a larger and surer reward than any where else in the world.

In view of these facts, the announcement that the principal food crop of the South, which in northern experience is less unfavorably affected by the dry periods of summer than any, had been almost entirely cut off, failed to meet with ready credence.

The public was the more disposed to be sceptical because of many previous reports of short crops, which had been made by speculators, and of false rumors of famine at the South during the four years of the war.

It was not difficult to imagine other motives than those of pure humanity for activity in urging contributions for the benefit of the South. Our labors were unfortunately associated in the mind of the public, with those of organizations which had some years before been formed for the purpose of reconciling public opinion to the schemes of those who are now known to have been even then preparing the rebellion which has brought so many happy households to poverty and mourning. Expressions in southern newspapers seemed to confirm a suspicion that what the South wanted was, not so much relief from famine, as reparation for the destruction of property which had been incident to the means used to establish the sovereignty of the national Government.

On the other hand, many suspected that whatever real lack of food there might be was felt mainly by the negroes, and was due to their refusal to work; and these, generally held that to give them gratuitous relief would only serve to confirm them in their idle and agrarian tendencies.*

XIII.

The Causes of the Distress Considered.

Having carefully reviewed the ground, it is proper for us in conclusion to answer those who have given us their confidence, that we have no reason to suppose that the degree of peril to life occasioned by the famine has been heretofore reported with any exaggeration, nor to doubt that this peril was mainly and directly owing to the unusual drought of 1866.

The reasons for hesitating to accept these conclusions to which we have referred, are in a great measure removed when it is considered that an extraordinary price for cotton had everywhere stimulated extraordinary efforts to increase the supply, that the negro laborers had, to a degree much greater than ever before, a direct interest in the crop, and consequently they, as well as the planters, were disposed to exert themselves in combatting the difficulties of the season so far as cotton was concerned.

It must also be remembered, that the intelligence and capital of the South had been so much concentrated on the cotton crop, and that food crops had been so habitually left to rude and careless management, that a large part of the corn required for the sustenance of the population had generally been procured from the North.

Owing to their having been deprived of the usual means of civilized education, and the ordinary conditions under which provident habits and fertility of resource are developed, the

* That this was an error, appears from the fact that the suffering from want of food has been much greater among the whites than among the blacks. The Freedmen's Bureau has been authorized to provide for all the destitute, but the whole amount of food which it has distributed to the freedmen has been small compared with that which the destitute whites have received in charity.

white people not directly interested in the cotton plantations, are singularly unable to resort to expedients for meeting a disappointment in their ordinary means of providing for themselves such as would be elsewhere readily adopted. Unaccustomed to labor for wages, and having generally nothing to dispose of in exchange for food, they have in fact more than once before been placed in peril of life by a drought less protracted than that of last year.*

It appears to us in fact that a considerable part of the population which has at this time required our assistance, has long been living under such conditions, that any general cause of disaster was sure to at once reduce many thousand to the last degree of misery, should they be left unprovided for by the charity of those more fortunate or more provident than themselves.

XIV.

The Duty Remaining.

By God's blessing the particular calamity for the relief of which our Commission was instituted is overpast, but we cannot close our report without expressing the hope that no one who reads it will feel discharged of a special duty toward those who have been the chief sufferers.

The reign of peace, and the progress of prosperity of our land, will again and always be commensurate with the degree in which the well-being of each of its inhabitants is knitted in with that of all others, and with the degree in which each of us has the intelligence to perceive, the faith to pursue, and the skill to advance this co-ordination of interests.

On the other hand, the feebleness of law, the insecurity of life and property, and the instability of all that is hopeful or respectable in our present condition, will be proportionate to the looseness of the fabric of common obligations and common

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*In 1855, in Alabama, the danger of a large destruction of life was so great, that a general contribution was organized, and extensive arrangements made for a gratuitous distribution of corn. The destitution in parts of Georgia was scarcely less appalling.

advantages, which constitutes the essential bond of the Republic.

Indifference to poverty and ignorance on the one side, and the pursuit of wealth without the purpose and habit of rendering equivalent service for all that is gained on the other, are the great dissevering agencies which threaten, in the future as in the past, to spoil all that we may labor for, and destroy all that we hold dear. It remains to be seen whether the war, which has cost us so much, has, after all, brought us nearer in our public or our private life to the divine requirement, "Do unto others as ye would that they should do unto you."

How, having this year given a little of our abundant corn to save the lives of a few thousand of our poor neighbors and countrymen we can now help them make their lives of some little value to themselves, their country and the world may be a problem which is not to be solved without much study. But it is a problem which we cannot long afford to leave unsolved. The stain of our children's blood will rest upon our souls as well as upon the poor riches we may leave behind us if another generation grows up in the same ignorance and the same hoplesness as the last. Our dear bought victory has not saved our country; it has only gained us the opportunity of saving it. Let us not then turn our backs or fold our hands.

William A. Booth,
Nathan Bishop,
L. W. Jerome,
Howard Potter,
William T. Coleman,
Geo. Cabot Ward,
William E. Dodge, Jr.,
David Crawford, Jr.,
Robert L. Kennedy,
W. H. Osborn,
Solon Humphreys,
Robert Potter,
Elliot C. Cowdin,
C. R. Agnew,
John Taylor Johnston,
David Hoadley,
William M. Vermilye,
John M. Bruce, Jr.,
Samuel D. Babcock,
J. Pierpont, Morgan,
Theodore Rosevelt,
Robert H. McCurdy,
B. F. Butler,
Seth B. Hunt,
Robert B. Minturn,
Fred. G. Foster,
Daniel Butterfield,
John Bowne.

Archibald Russell, *President.*
James M. Brown, *Treasurer.*
Edward Bright, *Corresponding Secretary.*
Fred. Law Olmsted, *Recording Secretary.*

STATEMENT *of the number of Bushels of Corn purchased, and the price paid by the Southern Famine Relief Commission, and of the States to which the Corn was forwarded for distribution.*

1867.					
Feby. 14.	1,994.51	Bushels,	at	118½c.....	$2,363 97
19.	2,997.25	"	"	118½c.....	3,551 98
26.	7,698.36	"	"	109c.....	8,391 52
27.	8,242.10	"	"	111c.....	9,148 82
28.	7,947.35	"	"	111½c.....	8,861 60
28.	7,937.45	"	"	112c.....	8,890 34
28.	1,964.47	"	"	112½c.....	2,210 44
Mar. 2.	8,529.49*	"	"	75c.....	6,397 38
16.	11,050.52	"	"	123c.....	13,592 64
28.	4,771.34	"	"	123c.....	5,869 07
28.	7,928.34.5	"	"	122½c.....	9,712 55
April 19.	15,296.49	"	"	132c.....	20,191 87
26.	6,082.45	"	"	130c.....	7,907 64
27.	8,782.19	"	"	136c.....	11,998 85
29.	10,000.07	"	"	134c.....	13,400 17
May 1.	11,029.04	"	"	137c.....	15,109 83
27.	13,479.53	"	"	135c.....	18,197 85
27.	6,918.08	"	"	128c.....	8,855 22
30.	7,787.28	"	"	132c.....	10,279 50
June 3.	7,880.46	"	"	117c.....	9,220 57
18.	7,566.09	"	"	111c.....	8,398 44
21.	3,427.55	"	"	109c.....	3,736 50
	169,316.12.5	Bushels.			$206,286 73

* Purchased at Cincinnati, Ohio.

Number of Bushels shipped to—

North Carolina.....	4,992.20
South Carolina.....	48,661.29.5
Georgia.....	49,704.10
Alabama.....	65,958.09
Total.....	169,316.12.5

E. & I. E.
New York, July 31st, 1867.

JOHN BOWNE,
General Agent.

THE SOUTHERN FAMINE RELIEF COMMISSION *in account with* JAMES M. BROWN, *Treasurer.*

1867.				1867.		
Aug. 28. To paid for Corn as per accompanying vouchers	$206,286 73			Aug. 28. By total contributions in cash to date		$247,840 12
To paid for bags, vouchers	14,374 21			" Received from Gourdin, Matthiesson & Co., for sale of Corn per "Argus Eye," damaged on voyage		1,950 48
" " " freight on corn, v'chs	2,702 22			" Received from Gourdin, Matthiesson & Co., for sale of Corn per "J. W. Allen," damaged on voyage		387 00
" " " delivering and storing corn, vouchers	2,660 99			" Received from Jame Adger & Co., return of freight per "E. B. Louder"		320 00
Insurance	67 20			" Received from Muller & Brown return premium of insurance		28 53
To paid for brokerage on corn purchased, vouchers	416 90			" Received from E. Annan, President, proceeds of corn sweepings		5 50
		$226,508 25		" Received from Muller & Brown proceeds of corn sweepings		34 71
" " " special appropriations, vouchers		11,400 00				
" " John Bowne, Gen'l Agent, vouchers		4,895 28				
" " Marine Insurance, vouchers		3,583 98				
" " Advertising, vouchers		423 08				
" " Stationary, vouchers		365 10				
" " Collections, vouchers		159 70				
" " Postages, vouchers		121 76				
" " Rent of Cooper Institute, vouchers		100 00				
" " Discounts, vouchers		24 55				
" " Telegrams, vouchers		32 49				
" " Cartage, vouchers		2 38				
" Balance		2,949 76				
		$250,566 34				$250,566 34
				1867.		
				Aug. 28. By balance cash on hand		$2,949 76

New York, August 30, 1867.—We have examined the above account, and compared it with the vouchers, and found everything correct.

GEORGE CABOT WARD,
J. PIERPONT MORGAN,
Auditing Committee.

E. and O. E.
New York, August 30th, 1867

JAMES M. BROWN,
Treasurer.

Compliments of
H. R. S.
19

THE FAMILY SYSTEM AS AN ACCESSORY PROVISION FOR OUR INSANE POOR.

BY
HENRY R. STEDMAN, M. D., Boston.

[REPRINTED FROM THE SIXTH ANNUAL REPORT OF THE MASSACHUSETTS BOARD OF HEALTH, LUNACY, AND CHARITY.]

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THE FAMILY SYSTEM

AS AN

ACCESSORY PROVISION FOR OUR INSANE POOR.

By Henry R. Stedman, M.D.

Among the variety of measures which have been proposed for the relief of our dependent insane, and of the Commonwealth of the burden which their proper care imposes, is one which, except for occasional recommendations by our Charitable Boards, has never been strongly advocated in this State, and has never met with general favor on the part of alienists at large, especially in this country.

The measure referred to is a system of boarding-out the quiet and harmless insane of the dependent class in private dwellings under official supervision, for the double purpose of relieving the overcrowded state of our lunatic hospitals and of improving at the same time the comfort and well-being of these patients.

While there has been the tendency, incident to the proposal of all novel beneficent schemes of any importance, to seek out and magnify their disadvantages, there has not been, regarding this measure, a corresponding inclination to investigate its merits. It has therefore happened that it has had but little justice done it.

It is taken for granted that the steady and rapid increase in the total number of the insane is generally known, and

that the overcrowding which now exists in all our institutions devoted to their care is appreciated. All who are acquainted with the requirements for meeting this state of affairs, are agreed that the relief to be afforded in this direction when the Westborough building is completed will be but temporary, as the institutions from which it will receive patients will soon be overcrowded again unless further precautions are taken. Asylum superintendents also recognize the importance of "providing for this increase as it occurs," instead of "repeating the past history of injurious overcrowding for years, and then extravagant construction for the great accumulation."*

It is not so generally known, however, that there is a large proportion of cases, both in and outside of lunatic hospitals, who do not require to be cared for in such establishments, although still in need of care and supervision. These are the demented and maniacal cases, who are quiet and harmless, and belong to the chronic class, which forms the bulk of the inmates of asylums. The number of these patients is not small, as will be seen. If they can be adequately and economically provided for outside of establishments, it follows that more room and better facilities will be obtained for the treatment of curable cases, and others in asylums, who are more or less dangerous, destructive and offensive, and for whom asylums are necessary. It is the object of this paper to show that it is practicable for a large number of these harmless incurables to be properly provided for in suitable families in this State, under systematic expert supervision.

Dr. Fraser, one of the Deputy Commissioners in Lunacy for Scotland, who, with his associate, Dr. Lawson, superintends the care of over eighteen hundred lunatics in private dwellings, in speaking of the imperfect knowledge possessed even by most asylum officials of the extent to which adequate provision for this class can be made in this manner, says: — "Further experience has proved to me, however, that no

* *Vide* Annual Report Danvers Lunatic Hospital for 1884, p. 22.

mere discussion of the subject can enable a person to appreciate the capabilities of this scheme of providing for the chronic insane, its present extent, and the good results which have been obtained from it. I am also convinced that a practical insight into its real nature is necessary to all concerned in providing for the insane. As it is out of the question for any one who has never inspected or studied asylums to speak intelligently of the care and treatment of the insane in asylums and the capabilities of such institutions to fulfil their humane purpose, in like manner it cannot be expected that the practicability and the advantage of domestic care can ever be properly understood by any one who has not carefully observed what is going on in those localities in which the system is in active working order. I would therefore recommend all interested in the question of how the ever-increasing number of chronic lunatics is to be provided for, and especially I would recommend medical officers of those asylums in which overcrowding is beginning to be felt, to make themselves, as far as they have the opportunity, practically acquainted with the condition of the boarded-out insane." * The writer, having gone over this ground after the manner indicated by Dr. Fraser, ventures to describe the system in vogue in Scotland, and afterwards to consider the subject in all its important bearings with reference to the feasibility of the adoption of a similar system in this State.

The Belgian Method inferior to the Scottish.

Of the two representatives of the boarding-out system — viz., the Belgian (at Gheel) and the Scottish — there are several objections to the former as a model, beside the fact that the Scottish organization appears to possess all the advantages of the much-described Belgian colony, with none of its drawbacks. Among the considerations which would seem likely to discourage any would-be imitators of the Belgian settlement, and to deter the introduction of any such

*Twenty-fourth Annual Report of the Board of Commissioners in Lunacy, for Scotland, p. 142.

system in this country, are: Its development from a popular superstition, and the fact that five centuries elapsed before it reached its present proportions and efficiency of management. Another objection may well have been raised, that so large a *single* community of insane people, although living in separate dwellings, would tend, by its increase, toward a greater aggregation than would be desirable. Another tendency to be feared from a single increasing community of this kind in a State, is the gradual diminution of interests outside of families in the way of employment, and the development of a race of mere keepers, so to say, in the place of a community interested in other pursuits as well — a result alike disastrous to patient and guardian. But the weightiest reasons for preferring the Scotch to the Belgian method, admirable though that is in many respects, are that in race, language, religion, characteristics, habits, and social conditions generally, the Scotch more nearly resemble our people. Moreover, the methods of providing for certain sane paupers in families, and the insane poor in asylums and almshouses, are theoretically the same in Massachusetts and in Scotland. The latter relations will be found to have important bearings.

Anticipating that the following account of the Scotch system may be objected to as far too detailed for the requirements of our subject, the explanation is offered that the opposition to the proposed scheme cannot, to our mind, be more effectively met than by demonstrating its successful operation in each and every particular in which its failure was predicted in Scotland, and is now predicted, if it should be adopted in this State. This is especially true of the matters of guardianship, supervision and expense.

An Account of the Scotch System.

Statistics. — The average number of insane persons in asylums, lunatic wards of poorhouses, and private dwellings throughout Scotland during five years immediately preceding January 1, 1884, was 9,988. These comprise all lunatics under official cognizance. The average number of pau-

per patients living with relatives or strangers in private dwellings during this period was 1,600.

Distribution of Boarded-out Insane. — The latter are now distributed throughout the entire 33 counties of Scotland and the islands of Skye and the Hebrides, in nearly 500 parishes. The number of patients in each parish varies according to its population, size, and policy of its authorities, as well as the advantages possessed for the proper care of this class. The counties which have more than 100 lunatics distributed throughout their parishes are few. Dr. Fraser indicates the policy of the Lunacy Board in this direction when he says, in referring to the localities which are found to be most suitable for boarding-out the insane: "The people of these localities have now, I almost regret to say, become too eager for the charge of the chronic insane, and consequently the increase in the numbers resident in these places is, perhaps, leading to the formation of a larger aggregation than is desirable, and it may be soon necessary to do something in the direction of dispersing these aggregations."* The diversity of sections to which patients are sent, is worthy of mention here, as showing that this class may be properly cared for in families, in spite of the fact that the physical conditions and social characteristics of the localities in which they are situated may vary considerably. Not only in the rural districts are these homes found for the insane, but many are even boarded-out in the heart of the city of Edinburgh, for example. In certain parishes it has long been customary to provide for their chronic insane in families, and the benefits of this arrangement being readily recognized, this arrangement soon causes an increase in the number of patients thus provided for. Other parishes have no such policy, but allow their insane to accumulate in asylums; but the number of such parishes is small and is diminishing every year, through the exertions of the Lunacy Board, and, more particularly, of its deputy commissioners.

Recent Increase in Numbers Due to Removals from Asylums. — There has been a steady increase in the number

* Twenty-fifth Annual Report of the Board of Commissioners in Lunacy for Scotland, p. 160.

of patients provided for in private dwellings since 1871, which has been particularly rapid during the last four years. This has been due, in great measure, to the recognition of the merits of this method on the part of medical officers of asylums and local inspectors of the poor. An instance of this is the fact that, in a single year (1882), 142 patients were removed from four overcrowded asylums to private dwellings, through the co-operation of the superintendents with those in charge of this department. They were induced to do this, however, only after having investigated the condition of, and the means of caring for, other cases in families. The combined daily average number of patients in these asylums was about 1,120, or several hundreds less than the number resident in the two largest lunatic hospitals in this State.

Account of a Number of Cases Boarded-out from the Fife and Kinross Asylum. — In this connection the testimony of Dr. Turnbull of the Fife and Kinross Asylum, one of the superintendents just referred to, is of decided value. After a careful and laborious inquiry into the operation of the boarding-out system, including visits to various parishes with one of the deputy commissioners, he decided to give it a trial, with the hope of relieving for the time, at least, the overcrowding at the asylum of which he has charge, and which contains about 300 inmates. The following extract is taken from a letter received recently : —

"Since March, 1882, there have been discharged as boarded-out patients from this asylum, 23 males and 29 females — total, 52. Some of these were taken off our books immediately on leaving the asylum, others were on trial by being put on pass or probation for a longer or shorter period, but all were finally discharged. Of this number four men and five women were afterwards sent back to the asylum. The reasons for their return were as follows : — In three cases it was due to relapse in the mental condition ; that is, they did well for several months, then had an access of excitement or of acute symptoms, such as happens often enough among the cases that are discharged as recovered, and therefore required asylum treatment once more. Another is a congenital imbecile who ought not to be in an asylum at all. The failure in his case

is due solely to the fact of the inspector and the guardian not doing their duty properly by him. He is in the asylum at present, but is to go out again very soon, and will I am sure do quite well under proper guardianship. The remaining five are classed as unsuitable, and in them the more particular causes of failure are as follows: — Two were, from the nature of their delusions and their general mental state, restless and noisy, refusing to work, and were very difficult to manage without skilled attendants. They were therefore bad selections. Another, although generally quiet and able to be useful, was of uneven temper, irritable, and inclined to strike a more demented case that was boarded in the same house with him. Another was sent back because, not being usefully occupied, he got into the way of riding too often to and fro on the engine of a side-line of railway which passed close beside his guardian's house, a rather dangerous habit in his case. The last of the five was a case of chronic dementia in a woman, who so far as her own mental condition was concerned was in every respect a most suitable case for boarding-out, but she had an indiscreet husband who visited her too often in her new home, and she was accordingly returned to the asylum to avoid any risks from that cause. I fear I have been far too diffuse in enumerating the causes of the return of the patients in the different instances, but I thought it was perhaps the best way of showing the causes of failure in boarding-out, and the conditions which have to be guarded against in selecting cases for the purpose."

In the reports of this asylum for the years 1882 and 1883 he also says of the results of this experiment:

"While of unusual service in relieving the pressure on the asylum space, the boarding-out system has also advantages from an economic point of view; . . . . with our present rate of board the expense to the parish of boarding-out a lunatic is on the average considerably less than that incurred by keeping him in the asylum." . . . .

"It is by the removal of these [boarded-out] cases that the tendency to accumulate in the asylum can best be combatted . . . . and further experience has confirmed my belief in the great utility of this system. In the great majority of the cases the results are very gratifying. . . . . In nearly all of them the care and guardianship were satisfactory, and when such was not the case steps were taken for removal to other guardianship.

In a large number of cases the change of surroundings and mode of life with the consequent individualization has had a distinctly beneficial effect on the mental condition."

Patients from Other Sources. — But it is not alone from asylums that insane patients are drawn. A large proportion of them have never been committed to any institution, and have never required asylum treatment. For example, harmless imbeciles who, from their mental condition and poverty in their own families, might, if left to themselves, suffer exposure and annoyances, are placed in the homes and under the care of guardians of their own social condition, who are selected or approved by the Board of Commissioners in Lunacy, and come under its supervision.

Character of Cases Boarded-out. — The kind of cases selected for boarding-out are the chronic harmless maniacs or dements, and idiots and imbeciles; and an experience of many years shows that these classes are not only best adapted for this method of treatment, but in reality that they need no other. Of late years the number of cases of *acquired* insanity in private dwellings has considerably increased, owing to the discharge of chronic lunatics from asylums in greater numbers.

Availability of Guardians. — The selection of suitable guardians, an element of the utmost importance, is now a matter of little difficulty. In the first place the people are said to have overcome in great measure their distrust of the insane, so much so that it is sufficient for a single patient to be boarded out in a district to conquer the disinclination to take lunatics under their roofs, and in fact the inconveniences which were anticipated are not realized. During a visit made by the writer to Gartmore, one of these parishes, the eagerness of the cotters to obtain patients for care was very apparent. Several of the guardians followed us to the door to beg the Deputy Commissioner to send them another patient, or to prefer the request of some less fortunate neighbor. In some quarters the reaction in the feeling of the inhabitants has been so general that the demand for

lunatic boarders far exceeds the supply. So much for the willingness of the residents to receive such boarders.

As to the proportion of *suitable* guardians to be found among so many applicants, it is enough to mention the experience of the inspector of the poor of the city of Edinburgh, according to whom the difficulty lies in supplying applicants with suitable patients. He has no difficulty in finding suitable persons as guardians, for these come to him without seeking. Those whom we had an opportunity of seeing evinced great interest in their charges. Their care of the patients also seemed to be kindly and intelligent, and the patients themselves, in many cases, showed marked fondness for their guardians.

In most of the houses the insane are cared for by the "gudewife." This arrangement allows the head of the family to keep at his work, and as the majority of these patients have no harmful propensities, and many of them are aged, not to mention a number who are able to earn their living, this division of labor is beneficial in every way.

The majority of the insane in private dwellings reside with strangers, and although the attempt is generally made to place them with relatives or friends, only a small proportion are so provided for. It is found where patients have long been inmates of asylums that the family tie has been broken in the interim, owing, perhaps, to the death of kinsfolk, poverty, indifference or family quarrels. These patients are subject to supervision as well as those who are boarded with strangers, but the allowance to the family from the parish or from government is restricted to an amount sufficient to save them from any loss on the patients' account.

Precautions against Pecuniary Gain at the Expense of the Patient. — It is hardly necessary to say that only by regular supervision, reinforced by the power to enforce the necessary requirements, that abuses, indifference or neglect on the part of the guardians can be prevented. In order, however, that the guardian may be less likely to be governed by motives of pecuniary gain, it is found best to make it a

requisite for the position that he or she shall be on the same social level as the patient. By so doing the patient is more readily and completely taken into the family, and becomes an object of general interest, care, guidance and watchfulness. This would not be encouraged by a guardian of a higher or lower social standing than that of the patient.

Surroundings of these Patients. — The surroundings of the patients in these houses are rude in the extreme, as might be expected among a class of people whose thrift consists in living comfortably and decently with what, to the visitor, seems the smallest allowance of the necessities.

To cite again the parish of Gartmore, a fair sample of such settlements, there was every evidence during our visit of the closest husbandry of small resources, the most meagre quarters, a scanty hoard of the most primitive appliances, and yet an absence of squalor, and no lack of such comforts for sane and insane as are deemed sufficient by that order of people and are so.

The town, if it may be called one, consists chiefly of a long, straggling street of one-story houses, containing, from two to three hundred people, and placed at the foot of the Grampians, far away from the city of Glasgow, the former home of most of these patients. The twenty-nine insane persons cared for here in the cotters' homes bore the aspect of content and good health, and participated, to a considerable extent, in the family matters. One melancholy patient, removed not long before from an asylum, was devoting herself to a child of her guardian, and manifesting a growing interest in her new life. A male patient proudly showed the Deputy Commissioner his earnings. Four demented women were seated at a table quietly enjoying, with the "gudewife," a simple but substantial and hot dinner, etc., etc. The absence of appeals and complaints, so apt to be made to officials on a protracted visit among the insane, was conspicuous.

Capacity of the Patients for Usefulness. — The usefulness of these patients as a whole is considerable, and is turned to good account by all concerned, patient, guardian and

ratepayer, the amount allowed for their support by parliament or the parish being regulated by their ability to aid in the work of the household or farm, and thus the burden of maintenance to the parish is lessened, the guardian has an extra "hand," and the patient enjoys the increased consideration of the family. The Commissioners' report for 1882 states, under this head, the opinion of Dr. Fraser, as follows: —

"It is common in my experience to note an increase of usefulness among chronic lunatics after they have been placed in private dwellings. The various duties of home life, the emergencies which are apt to arise in a household, and the different interests which a piece of land and all its gear possess, tend to wake up such capacity for work and usefulness as exists, and often produces a desire to help even in the most apathetic and demented."

Standard of Health Maintained. — The statistics of physical health and mortality are instructive, and speak well for the judgment of those engaged in selecting the patients for this method of treatment. In the year 1882, out of 758, or about one-half of all the boarded-out insane, 79.9 per cent. were reported as in good bodily condition, while a little under 50 per cent. of the 92 patients above 70 years of age were enjoying fair health.

Rate of Mortality. — The average mortality of the entire number for a period of three years was 5.1 per cent., as against an average of 8.2 per cent. in asylums; and the significant fact also appears, that the percentage of deaths from pulmonary consumption was 5.6 in private dwellings, as against 17.2 in asylums. Moreover, although the average number of these patients for this period has been 1,592, no suicides and but two accidental deaths have occurred.

Cost of Maintenance. — The cost of maintaining pauper lunatics in private dwellings in Scotland varies greatly according to the locality, the average weekly cost per capita ranging in 1883 from 85 cents to $1.60. The computed average cost for maintenance in asylums was $2.35; in private dwellings, $1.33. This expense, as well as that for

clothes, is met in part from the local poor-rates, but largely from a parliamentary appropriation, and is regulated by the Board of Lunacy in each case. From the time the guardian who receives a patient under his roof applies for permission to do so, he is under supervision of the Board through one of the deputy commissioners, who, after a provisional sanction has been granted the guardian, makes a preliminary visit, reports to the Board as to the suitability of such provision, and afterwards includes him or her, if favorably reported upon, in his regular visits of inspection.

Penalties and Precautions against Neglect of the Patient. — Should a local poor-board be negligent, the Lunacy Board may compel those authorities to increase the amount of payment to the guardian, in case the unsuitability be due to parsimoniousness on their part. Moreover, unless the patient be comfortably clothed, housed and fed, treated in every way as well as the other members of the household, and receive such personal care and attendance as will insure their comfort and safety, the Board may and does withhold the parliamentary grant or appropriation by which the parishes are aided in supporting the patients. A threat of the latter procedure is usually sufficient to insure proper attention to the requirements of the Board. As a final resource, the Board may direct the removal of any of these patients to an asylum, when it becomes evident to them that their condition demands it.

With these penalties as safeguards, and through the careful supervision to which the guardians are subject, as will be shown presently, the opportunity for financial gain at the expense of the comfort of the patient would seem to be small, and facts might be furnished, would space allow, to show that it is so in effect.

Considerations determining Rate of Board. — The considerations which fix the rate of board in each case are various and refer to "(1) the obligation resting on the guardian to maintain the patient; (2) the ability of the patient to do useful work; (3) the necessity for providing special diet or nursing the patient; (4) the irksomeness of the duties which

the guardian may have to perform; (5) the extent to which the patient may interfere with the industrial productiveness of the guardian's household, and (6) the usual cost of living of the working classes in the district in which the guardian lives."*

The Economy of the Method. — An illustration of the economy of this method of providing for the chronic insane is furnished by a return from the city parish of Edinburgh, in which it appears that the average cost, inclusive of supervision and every other item of expenditure for the insane boarded with strangers, is, in round numbers, $95 per year. The asylum rate during the preceding five years was $135 per year, so the saving during these years was $40 per year on each of the thirty-six patients, or a sum of more than $8,000 in the expenditure of this parish in the course of five years.

Method of Supervision, Visitation, etc. — As to the vital requisite of such a system, adequate supervision, the facts are, in brief, as follows: Every pauper and private patient is boarded out only upon a permit from the Board, granted on two medical certificates of lunacy which also certify that the condition of the patient and surroundings generally are such as to ensure proper care and treatment in a private dwelling. This permit is provisional, and becomes invalid if the Deputy Commissioner finds the patient's condition unsatisfactory and no improvement seems probable. The number of patients who can be legally received into a single house is but one, unless the occupier holds a special license from the Board, in which case four is the limit allowed. It is seldom, however, that more than two are thus provided for, usually only one.

The duty of superintending the condition of these patients is mainly confided by the Board of Commissioners in Lunacy to the two Deputy Commissioners (not members of the Board), who receive salaries of £600 each. These gentlemen are physicians trained in the specialty of mental disease, and were

* Twenty-fifth Report of the Board of Commissioners in Lunacy for Scotland, p. xxxviii.

formerly successful superintendents of important asylums. These officials visit each patient under their charge once a year, although their visits to special cases are much more frequent. Moreover it has become a practice of the Deputy Commissioner to visit various asylums where the greatest need of room is felt, and to select, with the superintendent's advice and assistance, suitable cases for boarding out.

In addition to the inspection by the Deputy Commissioner, at least four visits a year must also be made by a medical man, appointed for that purpose by the parochial Board of the parish to which the lunatic is chargeable. It is also his duty at every visit to enter in a "Visiting Book for Pauper Patients in Private Dwellings," prescribed by the Lunacy Board and kept in every such house, a report of the condition of the patient, and any suggestions he may deem necessary.

Still further supervision is exercised by the inspectors of the poor, who are obliged to visit, at least twice a year, every patient in their respective parishes where they hold office, and to record their visits in the book just mentioned.

Unsatisfactory Cases. — It is acknowledged there are a number of such cases who are not satisfactorily cared for in this manner, but they are thought to be growing fewer, and the last report of the Board states that the improvement of their condition in general is steadily progressive, and is considered to be quite abreast of what is taking place in the care and treatment of the insane in the asylums.

Indications of the Success of this System in Scotland. — Before leaving this part of the subject, attention is called to the facts which indicate the success of the Scotch system, viz. : The large increase in the number of licensed houses, the evident content of the patients, and finally the growing sentiment among asylum physicians favorable to this mode of treatment, and the efforts now being made on all sides to take advantage of it.

Dr. Clouston's Views. — The eminent alienist, Dr. Clouston, superintendent of the foremost asylum in Scotland, who was, at one time, hardly to be counted among the advocates of the system, says, in a letter just received : —

"One of the parishes in Edinburgh has about one-fourth of all its insane boarded out with benefit to the patients and to the rate-payers. When the disease is acute, the patients are sent here. As they become quiet and chronic I select them and send their names to the Inspector of Poor, who finds suitable guardians. Some of those I select are sent back to the asylum, but no great harm is done. . . . . Of late years, since it (the boarding-out system) was better understood, better organized and better supervised, the results have been good on the whole, and very good in some cases. Money has been saved, the patients have been sufficiently well cared for, and in many cases made happier, and asylums have been relieved from overcrowding, prevented from growing unmanageable in size, and have been left more to their proper work of treating the curable and recent cases. The rich, quiet insane have always been boarded out largely here and elsewhere. Why should not the poor have the same chance? I cannot imagine any country where a certain proportion and a certain kind of chronic and quiet lunatics and imbeciles should not be boarded out in private houses. Asylum life is, at best, an unnatural and an expensive thing, and, in my opinion, its undoubted benefits to most cases of insanity do not apply to certain of the more quiet and manageable patients."

English Opinion of the System. — Further evidence of the success of the Scotch in this direction is found in the opinion in which their organization is held by some of their brother alienists in England. A reviewer in a recent number of the "Journal of Mental Science," in the course of a criticism of this feature of the Scottish lunacy administration, makes reference to the Parliamentary Grant before mentioned, and its beneficial influence in helping to maintain the boarded-out cases, while in England only the patients in asylums profit by it. This difference is thought to result in a very obvious benefit to the rate-payers in Scotland and, probably, advantage to a certain class of patients, and the conclusion is reached that it is difficult to suggest any very practical objection to the extension of the Scotch system to England. This is also a fitting place to refer to an objection which is sometimes made to the adoption of the boarding-out system

for the insane elsewhere, viz.: That it has been tried in England, and found to be impracticable, and of doubtful advantage to the patients. If the preceding criticism of the plan is not a sufficient answer, one may be found in the fact that pauper patients in private dwellings do not appear on the registers of the English Board of Lunacy, that there is no direct supervision of them by the commissioners, and that the visitation of them does not fall within their duties. There is, consequently, no system in selecting guardians to take care of boarded-out cases, and no proper oversight of them after they are boarded out. It seems needless, therefore, in the face of these facts, to claim that any "system" of the sort has yet been developed in England.

Consideration of the Chief Objections to the System.

The objections to the method are of two kinds: —

1. General ones, condemning its employment under any circumstances.

2. Those referring only to its applicability to this State.

The more important of these will be considered, although some are included which may seem trivial, except, perhaps, to the general public, who would justly require to be satisfied of the merits of any scheme which so closely concerns them, and without whose sympathy and assistance little can be achieved.

The Effect on the Families Themselves. — The success of such a course has been doubted by some on the ground of its bad influence on the families themselves in which these patients are placed. It is admitted that in some instances the arrangement is of mutual benefit; but it is

thought that in the majority of cases it may be of more than dubious advantage to the family, whatever it may be to the patient and the taxpayers. Without discussing this question in its wider aspects as a social and philosophical problem, but applying the test of practice, analogy and every-day experience, it will, I think, be seen that the grounds for any such misgivings are more apparent than real.

In the first place, patients with tendencies of obviously harmful nature are, or should be, sent to asylums. Cases of idiocy and dementia, also, of very repulsive habits and appearance, and who are included among those known in asylum parlance as "harmless," are, nevertheless, plainly unfit for family life. Moreover, the interest and solicitude, perhaps also the self-sacrifice and pride, which the care of suitable patients may awaken in a household, whether the interest be due to kindly or pecuniary motives, are certainly beneficial influences, and would seem to more than counteract any demoralizing tendencies springing from the insanity of the patient.

Again, the practice of placing in families sane dependents among whom are depraved vicious children, "juvenile offenders," and female convicts, has long been extensively employed. Such inmates of a household surely might have a bad effect on it, if any; but it has been found to be inappreciable.

Finally, Dr. Lawson's opinion, drawn from an oversight of about eight hundred patients so situated, is as follows. He says: —

"While in some cases the question of the effect upon the families themselves may be regarded as an open one, there can, I think, be little doubt that, in the majority of cases in which insane persons are neither dangerous nor of indecent tendencies, their presence amongst sane associates is either productive of no harm or is actually beneficial."

Danger of Neglect or Abuse of Patients. — This objection is due in great measure to reports of occasional cases

of extreme neglect or other ill-treatment of insane persons at home by their relatives. In their ignorance perhaps, they conceal and shamefully neglect or even abuse these unfortunates, rather than endure the supposed stigma of having an insane relative in an asylum, or in order to keep the patient from asylum treatment and its imagined cruelties, or from various other motives. Such wrongs (which occur *for want of* official oversight) naturally create a sensation and excite just indignation. On the other hand, properly treated cases, which might illustrate the advantages of domestic care, seldom come to the surface, from a desire of concealment on the part of relatives, etc. Thus it happens that a calm examination of the value of domestic care and its humanizing influences is sometimes set aside, the possibility of utilizing these advantages under a system of official supervision is scouted, and the unwarrantable conclusion is reached that a reckless abandonment of the insane to private care is advocated.

To the second class of objections belong the following: —

The Difference between Scotland and this State in Social Conditions and Methods of Lunacy Administration. — Most of the arguments advanced against the project under consideration refer solely to its applicability to our own institutions. By far the strongest of these relate to the differences in social conditions, national characteristics, and method of lunacy administration. Any one who has closely investigated the subject will admit that the respectable families among our poorer class of working people, in which might be found the best guardians for such cases, are too well-to-do to be influenced by the pittance from the Government, which is a considerable assistance to the Scotchman in like station. The latter has long been inured to laboring hard for small results, and cannot afford to neglect any opportunity for gain. Moreover, it often happens that his position, as a paid guardian, raises him in social importance among his neighbors. For the American, however, other

and more congenial employment is more available, and fear of losing caste with his neighbors is a more potent influence in the other direction. Again, the rigor of class distinctions in Great Britain tends to keep the lower orders as a class at one level of life, causing their occupations to change vastly less than with us, and their ambitions to be fewer. Consequently a family system of the kind advocated would seem more likely to have stability and to flourish in such a soil than when planted among a more shifting and restless people, who are less content with a little. These views seem, in theory, unassailable. As a matter of fact, however, *sane* dependents, as we have just indicated, have long been "placed out" in families in this and other States, and in countries differing widely in the characteristics alluded to. The recompense to the guardian has often been surprisingly small, and the care of many of their charges has been trying in the extreme. Nevertheless, this method has proved so advantageous that it is being daily more and more fully acted upon. Again, it seems probable that guardians receiving into their families young women who have been "placed out" from a reformatory prison would not be less likely to suffer in their neighbors' good opinion than others taking charge of boarded-out patients from an asylum.

With regard to the methods of lunacy administration employed in the two countries, it may be said that it is chiefly the difference between wise and imperfect legislation that places the condition of the insane in private dwellings in Scotland far in advance of that of the same class in England. So also in Massachusetts, judicious legislation is vital to the success of our scheme, and should be joined to competent and thorough management from the outset of its establishment.

Number of Cases Likely to be Small and Room for Improvement Slight. — There is every variety of opinion as to the number of insane persons available for this kind of care. The view of the Illinois Board of Commissioners, as expressed in their last Report, is that the number of insane people in that State who might be properly cared

for in private dwellings is comparatively small. The cases referred to, however, are those whose condition would allow them to be taken into families without systematic official supervision. The legislature is warned of the danger of "*leaving* the insane to the uncontrolled and often misdirected impulses and ideas of their friends." Under such conditions the number boarded out would necessarily be small. Dr. Quinby, of the Worcester Asylum, in a recent paper devoted to a careful consideration of the best methods of providing for our chronic insane, disapproves of the system here proposed, advancing, among other reasons, the opinion that, although "it would not be very difficult to find places in desirable families [in this State] for *a certain limited number* of quiet, cleanly dements, capable of partially paying for their support by their labor, such patients could not," he thinks, "well be spared from the hospital, for they contribute largely toward reimbursing the State for their support by the work which they perform; while, on the other hand, their condition would not be materially improved by the proposed change, as most such inmates of our hospitals are but little restricted in personal liberty." Dr. Goldsmith, of the Danvers Hospital, on the other hand, in the Report of that Institution for 1884, advocates a system of boarding-out certain of the insane, and he thinks that "in a few years several hundred would be found thus cared for economically on the part of the State and comfortably for themselves, if the cases should be carefully selected and the system judiciously pushed." The class of patients he would select would be chiefly women, and preferably those who, being advanced in years, would probably be kept nearer their home by their physical infirmity. He also considers it probable that the practice would spread from family to family.

This element of elasticity is one of the great advantages of such a system, as will be seen.

Three hundred and eighty inmates of the Taunton Lunatic Hospital, 150 at Worcester, 100 at Danvers and 89 at Northampton, a total of 719 in a combined hospital population of

about 2,575, are considered "harmless" by the superintendents of those institutions. The number of quiet, cleanly demented patients in these hospitals, whose liberty is but little restricted, and who do what might be called remunerative work for those institutions, is quite small. Consequently, leaving such patients out of the category, it is reasonable to suppose that among the entire number (3,250) of the insane inmates of the establishments in our State, 500 or 600 suitable cases might be found among, we will say, 900 of the harmless, chronic patients, who would answer the requirements of such a provision.

However much acute insanity may vary in different countries in the activity of its symptoms, the *chronic* insane are pretty much the same everywhere. At all events, the characteristics of the chronic lunatics seen by us at the Fife and Kinross Asylum, and afterwards successfully boarded out, as before mentioned, differed in no respect from the class designated "harmless" who are now at the Danvers Hospital in this State.

A further contingent ought justly to be furnished from among the insane in certain of our city and town almshouses, in some of which they are subject to the evils of overcrowding, or suffer serious discomfort, to say the least, owing to the ignorance of the superintendents of the requirements of the insane.

Nor should the possibility of improving by this means the condition of this class of the insane be ignored. Any radical change is of course out of the question, but there can be no doubt that domestic treatment frequently results in increased intelligence, usefulness and bodily health through the individualization which it makes possible. The fact that more "attendant-power," as it has been aptly termed, is available in private dwellings than in asylums, would lead one to expect better results in the former. Thus, instead of thirty or forty patients, under the care of two or three attendants, as is the case in many of our asylum wards, single patients in private dwellings would each be under the

charge of one or more members of the household, and among vastly more natural surroundings.

The Impossibility of Obtaining Suitable Guardians. — This has been found to be the main argument against the movement in whatever country or locality it has been attempted. In practice it has been found to be a groundless objection. As might reasonably be expected, the introduction of a few quiet and but little objectionable insane patients into families in any well-selected locality, is not a difficult matter, and this footing, once gained, has opened the way for a few others demanding more attention. The popular distrust, which is due to ignorant fear of the insane, is soon dispelled by slight acquaintance with the disposition and conduct of a class of the insane in whom loss of mental and bodily activity are leading characteristics. Although there is little enough to attract one in such cases, it is a mistake to give the impression, as do some objectors, that patients of this class retain enough mental vigor "to call forth the exercise of most if not all of the Christian virtues." This criticism should be applied to asylum cases only.

The Large Amount of Supervision Required. — Those who are only acquainted with the oversight and care of the insane as it exists in asylums, find it difficult to understand how anything short of an equally large amount of supervision and the most unremitting vigilance can ensure the well-being of insane people in private dwellings. With a full appreciation of the value of careful supervision, and realizing that the success of any such organization as the one proposed would largely turn upon the efficiency of this part of its mechanism, it is yet conceivable that there is danger of overdoing in this direction from an exaggerated idea of the requirements of this class of patients. The endeavor should be to resist the tendency that is shown in this demand for constant and rigorous inspection to gradually introduce the wholly official administration, of which the asylum is the type, in the place of a domestic administration officially supervised, which is the essential merit of private-dwelling

care. The object of the latter is to have the patient received into a family on as nearly equal terms as his or her condition will allow, to share, as far as possible, in the domestic interests and comforts. This end would be defeated, should the guardian and charge come to occupy merely the positions of attendant and patient, as in asylums. Consequently, it would seem that the interests of such patients might be sufficiently guarded by a system of central and local visitation, through which the condition of each one of them should be inspected once a month, and oftener in cases demanding special attention.

Undue Expense to the State. — Unless the public and its representatives can be convinced that any proposal for providing for its insane will not involve great expense, it would be folly to advocate it. The day of costly establishments has passed, and lavish outlay in that direction has not been found productive of the hoped-for results to the patient, while the effect upon the community has been to arouse distrust, and to bring more strongly to the front purely economical considerations. In the matter under consideration, indications point to a decided saving in the cost of the support of the State's insane, should such a system be adopted. The expense of supporting the boarding-out insane in Scotland, is, in itself, no criterion ; but some idea of the probable cost in this State may be obtained by comparing the rate, *per capita*, of patients in asylums and of those in private dwellings in that country. The average yearly cost will then be found to average, at the least, a third less in favor of the latter class. Why, in this State, the weekly rate for boarded-out patients should be higher than that which the towns are obliged to pay for their charges in asylums ($3.25), remains unexplained.

Possibly at the outset a larger allowance might be necessary in order to overcome the prejudice which might arise against caring for the insane in this way. It may, however, be predicted with confidence that the ease of dealing with them would, before long, become generally recognized. In this

case, it is probable, in view of what has been stated, especially with regard to the character of many other dependents now boarded out in the State, that suitable guardians might be found to whom three dollars a week for each patient would be an object, especially where it should be found expedient to board two patients in one family.

By far the greatest financial advantage to the State, and it is one that is generally recognized, lies in the fact that no expense in the way of construction would be necessary by this method of provision. Moreover, a successful organization of this kind would result in postponing the erection of additional buildings, a step which seems inevitable from the rapid accumulation of insane persons in the State. This result might be expected from a system by which the quiet and harmless insane may be, at the time such change becomes necessary, taken from overcrowded asylums and distributed throughout the State in families. In other words, it is an institution of unlimited capacity in its particular direction if rightly conducted.

Further Evidence in the Condition of Certain Departments of Our State Charities of the Feasibility of Adopting this System.

If in spite of the foregoing facts and opinions the system should still fail to recommend itself, the success of certain organized methods of charitable administration which are in operation in this State ought to have great weight, with the most sceptical, in its favor, for the reasons which will appear.

In its Second Annual Report the Board of Charities of this State, through its Chairman, the late Dr. Samuel G. Howe, made an earnest and forcible plea for the separation and diffusion of the dependent classes of the State Institutions, and advocated, among other remedial agencies, the use of the family for this purpose.

Youthful offenders in the Industrial School and Reformatories, dependent children in almshouses, and harmless incurables in asylums, were alike suggested as proper subjects for family care. The success, also, of any such undertaking

was predicted on the ground that it was based on natural principles. Since that time, nearly twenty years ago, this means of provision for the *sane* dependents above mentioned has been adopted, and the practice of placing in families these children and youths, of ages varying from three to eighteen years, has become most extensive. So far, therefore, as the sane poor are concerned the prediction may be said to have been fulfilled, as the plan has been found to be highly advantageous to the dependent and the State. On the other hand, the proposal then made for a similar disposal of the harmless insane has met with little or no encouragement. The reason for this, it will be said, lies in the want of parallelism between poor children and poor lunatics as to their care and treatment. Let us see if this argument is well grounded in fact. In the following year the same Board called attention to the exertions being made by the Commissioners of Lunacy in Scotland toward boarding out the insane, and the probable success of the scheme in prospect. It has been shown how widely that practice has since been extended in that country and how thoroughly have been realized the expectations concerning it. Now it is a well-established fact that for more than thirty years previously the boarding out of pauper children of the lowest classes had been customary in Scotland and that it led to a trial of a similar procedure, by certain inspectors of the poor, with quiet and harmless lunatics. This experiment proved satisfactory; the organization became more and more extensive and efficiently administered, until now it is a most valuable adjunct. Here, therefore, is a case in point of the rise of a system of boarding out the insane from a similar method of dealing with sane paupers.

Method of Administration.

Considering it now established that the conditions are favorable for the initiation of our scheme, there remains to be discussed the means by which the system may be successfully administered. Any recommendations giving all the details of legislation and administration necessary to its furtherance would be of little value, as the various minor

complications likely to arise touching legal enactments and prevailing methods of management in different departments cannot be foreseen. The main requirements, however, in these directions are, first, that such a system should be controlled by the Central Board; and secondly, that it should be under expert supervision. This is indispensable. To be more explicit, the supervision should be intrusted to one or more physicians skilled in dealing with the insane, and practically acquainted with their requirements. The reason for this will be obvious when we recall the early experience at Gheel, and many other places, where the attempt has been made to care for the chronic insane without that precaution. In Gheel, abuses were rife until the colony was placed under systematic medical and expert supervision. Then, only, did it begin to properly serve its useful purpose in the novel manner which made it famous. Again, the care of the insane in almshouses throughout this country has been a chapter of evils, from first to last, wherever it has lacked expert oversight. Further explanation of the necessity of this safeguard would be superfluous, although the reasons for it are numerous and weighty.

In addition to the direction of the organization through expert agency under the control of the central Board, regular, local visitation by a medical practitioner, living near each collection of cases, would be of great advantage for obvious reasons. Other visits could be entrusted to reliable non-professional individuals willing to engage in such work, or, where practicable, to local overseers of the poor. As a final requisite the Board should have, beside the necessary appropriation for the provision proposed, the aid of statutory enactments in enforcing its requirements. These might take the form of penalties in the way of withdrawing pecuniary aid from those in charge of patients, and of removing the latter to asylums.

Summary and Conclusions.

It follows from the foregoing observations, especially in view of the great need that exists of additional provision for the chronic insane poor of the State in lunatic hospitals, that: —

1. A large proportion of these patients do not require asylum treatment, who, nevertheless, cannot for various reasons be suitably provided for among their relatives or friends.

2. Experience, both in this country and abroad, justifies the belief that suitable families can be found in this State to undertake the care of these cases.

3. If placed in these families under systematic expert supervision and regular and competent visitation, these patients would be more comfortable than they now are; those who need it most could receive more effective treatment in the lunatic hospitals; and the expense to the State and the towns for the harmless insane would be considerably lessened.

Finally, the early adoption, on a small scale, of the method proposed is earnestly advised, trusting to judicious management for its rapid extension.

20

THE ASSOCIATED CHARITIES OF BOSTON.

POVERTY.

EXTRACTS FROM A SERMON

BY

REV. J. L. WITHROW.

JANUARY, 1880.

EXTRACTS.

"The [dependent] poor ye have always with you, and whensoever ye will ye may do them good."

Speaking of *dependent* poverty, I pause upon

I. ITS EXISTENCE.

II. ITS USES.

III. ITS AMELIORATION.

The dependent poor may be classified, among other ways, as follows:

1. Those who *could* be independent, but will not.

2. Those who *would* be independent, but cannot.

A distinguished Frenchman states it finely when he says: "A man is not poor because he has nothing; but he is poor if he will not or cannot work."

The numbers of dependent poor have always been great. The class exists in every age and nation in no small numbers. They are young and old, fatherless, widows, infirm and aged men, worn out in muscle, with no money in their wallet, and nowhere to go; or if young, then the years of their opportunity in the fields of competition have not come. Some are born to dependence by reason of the smaller endowment they bring with them.

The Good God has seen best to have this world run largely by the force of competitive effort. By one man trying to outstrip another. By one runner being better winded, longer limbed, and stouter in muscle than his neighbor.

Do they tell us it is natural for some people to be sprightly and stirring and successful; easy for some scholars to stand head in class; some competitor of every class to rise first in rank? Then in that very assertion we see the certainty that there must be many born subordinates, born to be second, born to carry the king's robes, as much as he is born to wear them, without any worth he has for such honor.

Few are born to independence, either in inheritance, endowment, or endeavor.

Life endeavors are laid out upon the plan of pyramids, which have each a sharp apex. As aspirants urge their course toward the top, the weak must be crowded down by the strong. This is the simple fact, which is stated in that oft-used phrase, "The survival of the fittest." The fleetest take the prize. The strongest stand on top. The wisest lead the way. The wealth of the world is in the hands of the few. There are but very few great scholars. In war we had hard work to find one man out of twenty millions who was able to manage a national campaign.

Some belong to the dependent class because they come of the family of the fearful. The element of courage was left out when the heart was constructed, and so they do not have that bump in their heads. Most men are weaklings, and so are tending ever to settle down into the lists of those who must have help from others; for if they manage to live through their own career of timidity, they are likely to leave the world children with less courage than themselves, and these in turn recommit the defect to future generations; and we get as a result what I think is one of the largest classes of the dependent poor, who would be independent if they could.

But they do not know how to stand up for themselves. They suffer imposition rather than risk their precious safety in demanding their rights. They are deficient in manly self-assertion. They are the Country Parson's "cowed ones," and come to be our dependent ones.

Now, because this class of dependent poor, who would not be so if they could help it, *are* here, it looks as though the Great God *meant* they should be.

I cannot think He meant to have *paupers* here. No one can convince me from history or the sacred scriptures that God meant in the year of grace 1879 one in every three of the citizens of London, the largest city of the world, should be supported by charity! That this greatest corporation of Christendom should spend fifteen millions of dollars a year to take care of the helpless! Cut off the number of those masses of poor who are dependent because they *will not* do what they *might* to be independent, and you at once reduce the frightful figures to a basis that would inspire every lover of his race, who has any nobility in him, to thank God that there *are* dependent poor to help.

II. The uses of such dependent poverty are: —

1. That it associates us with God in our sympathy and assistance of it.

We ought to supply pauperism only through the motive of self-defence. Because they who will not work mean to rob and burn, self-

protection prompts us to provide against the issues of it, as a great evil that impends over our prosperity and peace. When I give a nickel to a tramp it is not charity that moves me, but the motive to keep him quiet. If I throw a sweet cake rather than a water cracker to a red-mouthed Communist, it is with this thought behind it, that he will not be stilled by a cracker, but will with a sweet cake.

But turning to the toilers, whose best efforts fail to meet their many needs, and giving oneself to the work of easing their hardships, buoying their burdens, and brightening their hopes, we are brought into close association with that Divine sympathy which saves those who do that which God demands as a condition of his saving them from death. Each must do what the Supreme requires. Believe, if you would be saved. Work, if you would eat: "For if any will not work, neither shall he eat."

If, therefore, any are doing what in them and around them lies to work their way, and you go to them and aid them at the pinch of the hard hills up which they are pulling life's heavy load, that is true charity — Christ-like aid, divinely inspired sympathy.

In another city I knew an excellent old colored man who was dependently poor. Not indolent. Rather he was noted for industry as he was for piety. The old man's age was indicated by his head, which looked like a black-painted gate-post when the winter snows have flecked it with white. One day we went to see him in the dread of deadest winter, to know what supplies he had for a flock of grandchildren who were hanging to his helpless arm. How cheerfully we were received! How happy he seemed, sitting in the scantily furnished room. And when we made known the cause of our coming, he gave a laugh, and a look heavenward which we can never forget: "Ah, dear Lord! I know'd ye'd send something to-day; for ye must have heard how we scraped on de bottom of de flour barrel dis morning."

Certainly! Our human and dull and distant ears cannot hear the hard scraping of the deserving and dependent poor upon the bottom of their flour barrel. But He does. And when we go forth to fill and to feed, we are but carrying the meal along the path which has the footprints of the Master upon it.

2. It does those who help as much good as those who get. Oftentimes more.

The upper circles are full of sickish people who are not sick; fretting people who are not infirm; complaining and downcast people who, if you had the authority to make stern inquisition as to the cause of their distemper, could give no sensible reason for their peevish and pining

life. They sip medicine, feel their pulse, look at their tongue, lament their lot in life, wonder why they cannot have what some one else enjoys, and hardly do more than act as social irritants to earnest souls, who half pity and half despise them. Of such an one there is a story going round.

She was a poor nervous creature, who had accepted the caresses of indulgent love until a zephyr of earthly trial felt to her as the force of a storm. Drooping and dyspeptic, she doted on her doctor, played good-looking invalid, and anticipated rest in heaven! One day she urged the physician to change her medicine, if perchance she might find relief and sleep. So the doctor wrote a new prescription, and, folding it, left before she read the writing. Opening the paper she read this epigrammatic prescription: "DO SOMETHING FOR SOMEBODY."

That was all. No drops, pills, drachms or ounces; but "*Do something* for somebody!"

The story goes that as a result that invalid laid aside the habit of nursing imaginary ills, and so entered upon the direction of the prescription that she became buoyant in spirit, and a blessing to others. She began to do for the really dependent, and thereby got more than she gave.

Strength, money, ability, brains not used in doing something for somebody, become as stagnant waters in a pool, as heavy dinners not digested, as clotted organs which set up self-corruption for lack of circulation and secretion.

The fact is, the rich and well-to-do, those who have fortune in invested securities, or who are gathering fortune by effort; and those who have from the hands of agents, or husbands or brothers, what pays their bills and abolishes care concerning their own bread and raiment, *require*, as an indispensable condition of their happiness and health, to do for the dependently poor. And while it may be a burden and a sore to my old colored friend to be poor, and the scraping on the floor of the flour barrel may sound as solemn as the thud of the first clods which fall upon the coffin lid; while on the dependent poor poverty may lay hurt and hardship, those who have any thing of good fortune, any spare time, any accumulating means, ought to thank the Lord that in his inscrutable designs it was allowed that we shall have the deserving, dependent poor with us always, that whensoever we will we may do them good.

Think what would happen if we did not have them! If there were no calls on us to do more than cover the back, supply the head, and accumulate a fat bank account for our families, to what choking and closeness would men come in money calculation! To what miserly mean-

ness! Shylock, Scrooge, Simon Magus, Ananias and Sapphira would all be inadequate art-creations to set forth the general estate of scrimping avariciousness to which men would be reduced. It might be that all would become as mean as the man of whom Mr. Gough tells. He had workmen quarrying rocks, and by a premature explosion several men were hurled into the air, and some of them killed instantly; but those who were not dead, when they came down, were docked for the time they lost while up in the air! This is human nature let alone in its littleness, and narrowness, and do-nothing-for-anybody.

Hence the thanksgiving we owe God for opportunity to relieve the pores of prosperity, that the health of our nature and the happiness of our heart may be promoted.

III. The amelioration of dependent poverty.

How shall this be done? This is one of the largest questions in all social economy. Who will number the pages which have been printed, of plans, projects? Who will recite the variety of efforts and tell the proportion of successes and failures? Far be it from this heart and head to set up a higher wisdom than has hitherto wrought, and is still working with this great question of caring for the poor.

But as we have already sharply discriminated between those who *will not* work and supply their own wants, and the other class, *who cannot* be independent, do their best, *we* have a somewhat high vantage ground on which to set a few simple principles of action, which we think deserve place in the effort of ameliorating such dependent poverty.

1. We should help where there is no one under greater obligation than we are to do it. Charity ought to begin at home. The Word of God rigidly requires the operation of this principle: that we help our own blood first, our own church first, our own city first, our own country first.

"There!" says some penurious man within himself, "*that* is the doctrine! Away with these appeals for Patagonia and Persia, Pagans in India and Celestials in China! Help your *own* first!" Be not too fast! for this is a fact that I challenge any experienced public man, who has labored to gather alms, to contradict. Those who grumble about giving to foreign missions, also complain of giving to home missions, and city missions, and church expenses. They want some one else to do the giving. Nevertheless the principle is right, and we should hold by it, that they who have the first obligation by nearness of neighborhood and of blood should be first to help.

Let this rule operate, and many a subscription list which is carried from one city to another, would remain unmarked by gifts; and those

who bring them would not enjoy trips east and west, south and north, at the expense of such list. Introduce this, and if a city is burned down and cannot be rebuilt by its own residents, other cities will give. *But not unless they be unable of themselves.* No human being is better by being helped beyond what he can help himself. And what is true of the individual is true of a family, city, section, or country.

2. But we should aid where the dependent poor *cannot reach* the assistance which ought to be extended to them. If others will not do their duty, many times it must be done for them. And *this* is the ground on which we build hospitals, homes, and missions — home and foreign.

3. We should help the deserving, dependent poor, until such times as they may be able to reach independence and self-help. There may be famine in the land. Let the stream of assistance pour in until the perishing can raise the next harvest. *Not an hour after.*

While the Hebrews were making that weary pilgrimage of forty years through the wilderness, during which they *could* by no means supply their own stores, indulgent Heaven rained their meal down morning by morning. But when they reached Canaan and quiet, where corn could be raised and wine and oil easily had, the Hand that held in it the manna, shut, and they saw not another flake fall. Let us do as God does and we shall always do well, and our blessings will not become the world's bane by unwise bestowment. Manna until the corn can be raised, then corn must he raise, otherwise "neither shall he eat."

4. We are to continue without complaining, and with cheerful willingness, to aid such as cannot come to Canaan and its corn-raising. There are those who must be helped all the way through; some who were never equal to the exigencies of this life's battles; some who have suffered incurable hurt in the contest; some who are old and incompetent to front the fierce action in which younger warriors are engaged, — these it is our privilege to help continuously.

But the more practical point relates to a method of doing this accepted work. Are three hundred charitable associations in a city of the size of Boston, of which one hundred give relief, too many? Not for the generosity of those who give to them. But they may be more than is good for those who rely on them, as certainly as two crutches would be bad for a man who could walk with one. "The life is more than meat"; it is more than eking out existence; it is a school, a probation, a beginning for something better. And by saving an individual from indolent dependency we may save his soul.

But it being one of the inseparable peculiarities of dependent poverty

that relief lowers self-respect, and many who at first deserve all they get, degenerate into such dependents as should have nothing if they got what they deserved, therefore we hail as one of the hopes of the future, and receive as a precious ripe fruit of past years and labors, our new organization of Associated Charities. It is no highly distinguishing feature of Christianity that it gives Samaritan ministries to one forlorn fellow who lies half dead by the wayside. Heathenism has compassion enough to do that. But it remains for Christianity to organize nursing and corporate charity efforts. And at its best our blessed faith will not throw a handful to the hungry, or pour oil and wine into the wounds and be off. But in the spirit of the Samaritan, and with some methods similar to our Associated Charities, it will go with the wretched, and wait and watch and get him up.

Argus had a hundred eyes, only two of which slept at a time. But these generous givers of alms in general have only two eyes each, and they cannot be always over the large districts in which they distribute. We need an Argus association in charity work, whose hundreds and whose thousands of visitors shall be all the while near these humbler habitations; that so the worthy may be aided and the unworthy exposed; the purlieus purified, the poor promoted, and the public well-being every way bettered. Not as a substitute, but as a supplement in this high service, we believe in the Associated Charities as of the Lord.

ADDRESS

DELIVERED BY FRANCIS G. YANCEY, ESQ.

AT THE

ANNIVERSARY MEETING

OF THE

PETERSBURG BENEVOLENT MECHANIC ASSOCIATION,

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1826.

PROCEEDINGS, &C.

MECHANIC ASSOCIATION.

The *Petersburg Benevolent Mechanic Associa-* held its first annual meeting on Tuesday ev- ng last. It was numerously attended; and n the reports of the several standing com- tees, its concerns appeared to be in a most rishing condition, considering the short time institution has been in operation. Its finan- are in excellent order; and tho' the amount ot large, it is sufficient, "and to spare," sev- l hundred dollars being loaned out on interest. library is respectable, consisting of upwards six hundred volumes, comprising works on ology, history, travels, biography, and vari- s miscellaneous publications. Its offices of arity have relieved the mourner's heart, and ade glad the apparently friendless and discon- ate, administering to the wants of some, and eviating the varied distresses of others.

The Rev. BENJ. H. RICE opened the meeting prayer; after which, Mr. FRS. G. YANCEY, the esident of the Association, delivered the fol- wing elegant and pertinent Address, the publi- tion of which was requested by the unanimous te of the meeting:

ADDRESS.

ly Friends—

So rapid and surprising have been the dvance of improvement in civil society for ie last thirty years, that we have almost rgotten the habit, which we suspect has een common to all ages of the world, of eferring to each immediately preceding ge- eration as a period of greater wisdom, if ot more learning, and certainly of much reater virtue than our own. "Whether it be, that the reverence with which our in- fancy is commonly inspired for maturer years, by a very natural association, at- taches itself to every thing connected with age—whether it be, that familiarity and nearness discover to us defects in the best intellects, and stains on the fairest virtue, which are rendered invisible by distance, or are obscured to the eye of partial ob- servation—whether because the mass of men must always depend upon others for their opinions, and therefore naturally re- sort to established authority—whether be- cause they repose with a kind of satisfac- tion upon ascertained excellence, and with- hold their praise from novel pretensions for fear of disappointment—whether be- cause it ever was and ever will be the fate of merit to be obstructed by the jealousies of competition; the apprehensions of fa- vorites; and more than by either, the in- terest of establishments—or, whether it be owing to all these causes combined—the fact has been until recently, that almost all great public blessings, whether the re- sult of invention or discovery, have carried on a dubious warfare with prejudice and and ignorance, until their authors have been removed beyond the reach of human praise or recompence." Perhaps there is nothing in our nature more remarkable, and it is at the same time a kind dispensation of Providence, that the ambition of great minds has something in it to counteract these evils —that they have regarded chiefly the glo- ry which should come after them. Such a feeling, however, is no ordinary passion—it has always been allied to a lofty and pro- phetic genius. But there have been many men of humble powers, who, nevertheless possessing talents so decidedly original as to lead them out of the common track, and such strong pratical sense as would guide them in a course of useful discovery and turn their observatiens to the best account, have been compelled, by the disconragements of indifference, prejudice and interest, to aban- don their pursuits. I have not time, if I possessed the inclination, to enquire minute- ly into the causes, which within a short pe- riod have, to a very extraordinary extent, increased the patronage of practical sense and of useful labors: However there are some too remarkable to be overlooked.— The boundaries of the Republic of Letters have recently been much enlarged—the love of reading has grown upon the People;— through the medium of newspapers and o- ther periodical publications, a very conside- rable intercourse has been brought about between men of all the various conditions

in life and the most eminent scientific characters—and thus, at least, every thing new which concerns the advancement of knowledge, or the substantial improvement of our condition, is subjected to general observation. Another reason is to be found in the formation of numerous societies for the promotion of almost every object of general utility; among which will be immediately recollected, those for the encouragement of Literature and the promotion of education, as well as Bible and Missionary Societies.

But of all these associations, whether for instruction or benevolence, there are none more interesting or important, than those formed by the members of the various mechanical professions, in different quarters of the civilized world. You, my friends, who are familiar with the general affairs of Europe, need scarcely be told that the changes there of late years in the civil, have been scarcely of less magnitude than the revolutions which have occurred in the political concerns of men. In Great Britain, a new impulse has been given to the popular intellect, by the creation of numerous institutions for the benefit of the different branches of the useful arts; and the principal Nobility and Gentry of the three kingdoms, to their praise be it spoken, appear to have vied one with another in becoming the founders and patrons of such establishments In France, so striking have been effects produced by the lectures at the Institute for the promotion of Mechanical Philosophy, that some ultra friends of the Monarchy have advised its suppression by the Government —fearing that the lower orders were advancing too fast in the paths of knowledge. Indeed, when we find the common laborers of a country appropriating the theory and practice of Arithmetic, Geometry, Mechanics, Physics and Chemistry; the question may well be asked, what remains after these but poetry, speculation and the mere luxuries of literature? And as social superiority cannot be maintained for any length of time without superlative qualities and acquirements to correspond, it is in fact no wonder that mere men of birth should begin to feel alarmed at the progress of science among t mass, and at the danger of being push from their pre-eminence by those whom th have heretofore affected to consider as f beneath them in the organization of so ciety.

Thank Heaven! in this happy cour there are no apprehensions of a similar kin to trouble us. We are a nation of freemen possessing equal rights. With us, errors rive no veneration from their antiquity, an prejudice acquires but small authority fro custom. "We are yet a young people— with not a little of the enthusiasm of youth with much of its activity and enterprise— and we have not a single mark about us the timidity, the decripitude, or the decay of age." But what we most delight in is the condition of our society, which presents a very uncommon union of qualities not eas sily kept together—simplicity and refine ment. We have not the pomp and splen dor of aristocracy; but we are without it effeminacy, its voluptuousness, abd its un feeling oppression. Wealth with us is n without its power; but it has few or no pen sioned sycophants and parasites. Our pub lic and our social character has en perhaps as much distinguished by the sobriety an discretion which belong to age, as by th impulse and generosity which swell the vein and expand the bosom of youth. We hav no monopolies but those which are the in centives and the rewards of genius—primo geniture presents no obstacles to change o property, and provides no establishments fo indolent or surfeited wealth. We have n artificial systems by which hosts of officer and incumbents acquire a claim to the pro fits of unmeaning fiction and useless labor We suffer no embarrassment from prescrip tive claims, which in their origin are little else than barren forms; but in the progres of society and the increase of population, be come engines of dreadful oppression. Per haps, there is no country in the world, where plans for the improvement of the condition of man meet so little obstruction as in this. Still it is rather strange, though certainly true, that while those portions of philosophy

applicable to speculation merely, have received so much attention, those parts which immediately apply to human life, and the business, comfort and accommodation of society, have been comparatively overlooked and neglected. What numbers of seminaries have been founded, professorships established and lectures delivered, on theoretical subjects, and yet Mechanic Art, that art by which we are clothed and protected from the chilling blasts of winter—by which health is preserved, and additional grace and beauty imparted to the loveliest forms of nature, has been too much slighted and contemned as something low and servile However, my friends, there are some few creditable exceptions to these general observations, to which, in a few words, it may be worth while to call your attention. The first to which I shall advert, probably the most ancient in the United States, is the Providence Association of Mechanics and Manufacturers established in 1789—between which period and the year 1825, when it celebrated its anniversary in a new and splendid Hall, its history is one of a continual series of active exertions in the cause of benevolence, the diffusion of Education thro'-out the state of Rhode Island, for it was the first to set on foot the system which after some time obtained and at present prevails in that commonwealth—and the promotion of the moral condition and substantial interests of the various professions, occupations and trades to which its members belonged. Societies with like objects in view have been established in Boston and New-Haven and Baltimore ; and in New York an institution exists, which that high and bright character who fills the Executive Chair of the state with so much dignity, has thought it not beneath him, in one of his annual communications to the Legislature, to mention with particular marks of his approbation.—But without doubt the Franklin Institute of Philadelphia affords the most complete example in this country, of the successful organization of a society for the advancement of the Mechanic Arts. During the two seasons of its existence, regular Lectures on Mechanics, Chemistry and Architecture have been delivered to numerous classes ; and within a short time, a distinguished scientific gentleman, well known to many of this assembly, has been invited on to take charge of a periodical publication intended to be immediately commenced.

Bnt to come yet nearer home. This is the first anniversary of the Petersburg Benevolent Mechanic Association ; and we are now met together as well to pay due respect to the occasion, as for the purpose of transacting the necessary business prescribed by our Constitution and Bye-Laws. The establishment of this institution is the first step which the Mechanics of Petersburg as a body have taken with the view of improving their own condition ; and, in so far of benefiting society at large. It is a small, tho' not inauspicious beginning—still may we not hope, that a design so truly laudable, may in time abundantly prosper, and bring forth good fruit in the end ? To encourage us to perseverance, we have before us every consideration calculated to kindle the glow of benevolence and stimulate to virtuous ambition. What we have yet done, altho' by no means to be undervalued, is still chiefly of importance as promising future usefulness. Our plan of organization, having been carried into complete effect, is found to answer all the purposes for which it was intended : and it only remains for the Legislature to put the finishing hand to it by granting us a charter of Incorporation. Our register of members has been augmented from time to time, by the addition of many highly respectable names ; and at present I may say our number exceeds one hundred. Our funds though yet small in amount, have been carefully husbanded ; and with proper management cannot fail to increase at a slow, though steady pace. Our Library, raised entirely by voluntary contributions, consists of about six hundred volumes ; and among them many good and useful works, which afford the means of improvement and recreation to numbers who might otherwise have never enjoyed an opportunity of looking into Books. Night School for Ap-

prentices has been in almost constant operation; and although the attendance on the part of the Scholars has not been as numerous or so regular as might have been reasonably expected; yet the commendable zeal and praiseworthy assiduity manifested at all times by the several teachers, and shewn occasionally under circumstances truly discouraging, entitle them to the sincere thanks and hearty applause of every well-wisher of the rising generation. Yet this view, however animating, would be incomplete without the relation of an occurrence, which much stronger than the loudest professions, testifies to the humane and useful character of the Association. A member having died leaving four destitute Children, the Orphans were immediately provided for by the Society, and supported until their connections residing in a distant city, expressed their willingness to receive them. Yes! our infant institution may well be proud of this transaction of genuine benevolence: And will not the public, the whole public, feel an interest in our well-being, and encourage us to press forward in the career of good works? Will any one be disposed to cast a stigma on the Mechanic Arts, or to speak disrespectfully of the followers of the various branches? Is not this a nation of Republicans, where all are equal, and is there any thing degrading in Mechanical Occupations? Degrading! The term Mechanics derived from the Greek, "denotes that branch of Natural Philosophy which treats of the laws of equilibrium and motion of solid bodies--of the forces by which bodies may be made to act on one another, and on the means of employing them so as to overcome other forces that are more powerful"—Is there any thing low signified in this definition? Turn to the descriptions of those remains of ancient art—the Parthenon of Athens, the aqueducts of Rome, the Pyramids of Egypt—and say, do they reflect dishonor on the fame of Nations, once so great, now blotted from existence? Behold that splendid edifice, towering to the skies, which has risen like an exhalation to adorn the Metropolis of our Union—and tell us, if such a pile can [illegible] its origin to any thing mean? Contemtemplate those floating Castles, anchored in our seaports, prepared to redress our national wrongs in any quarter of the Globe—and then pronounce the Mechanic Arts a degrading professions! Degrading? Call to mind Aristotle, the first to study the theory, and Descartes, the original founder of a system of Mechanics—think you their pursuits were degrading? Remember Archimides, of whom it was said "give him a place to stand upon, and he would move the earth"—did he degrade himself by exerting his Mechanical skill in defending his country successfully against the attacks of a powerful enemy? Remember the Emperor Peter, surnamed the great, of Russia—Recollect Louis the 16th of France, the friend and ally of America—think you they degraded themselves by occasionally relinquishing the reins of government and laying aside the robes of sovereignty, the one to push the Jack-Plane, the other to wield the Sledge-Hammer? Remember Faust, the inventor of that Art which has justly been termed the Conservator of all others—then hink of Franklin, who was an honor to that and many other branches of science—Remember Worcester who origiually sketched the Steam-Engine in its rude state, Watt who brought it to perfection, and Fulton who first applied it to Navigation—Remember Whitney the inventor of the Cotton Gin; think of the benefits conferred by his discovery on the Southern Cultivator, evidences of which are daily presented to our eyes—Remember Evans, the author of many valuable improvements in the construction of Mills—and say if there was any thing degrading in the employments to which they devoted their days and nights from youth to age; which they pursued through evil and through good report?—Degrading? Will the gentleman—the man of wealth—the man of refinement, deem that art unworthy of consideration which supplies so many of his wants and contributes so largely to his enjoyments? Will the Lady—the Woman of understanding—

the Woman of accomplishments, consider beneath her countenance an Art which administers to so many of her comforts and elegant desires—which furnishes the amusements of an idle hour, and which will not permit the "winds of Heaven to visit her too roughly?" No—There is nothing degrading in Mechanical Philosophy, nor can it be disreputable to follow any branch of it as an occupation Let the honest, intelligent Mechanic encourage aspiring thoughts—his station in the opinions of the World, must ever be equal to the cravings of virtuous pride. In his profession let Perfection be the shining mark of his ambition, and never let him stop short of that point In his intercourse with Society, let him show himself always the man of principle, holding fast to his integrity, notwithstanding much else may be sacrificed to harmony and yielded up to the prejudices of his fellow-men. In his family, let him be even, patient, regular—tenacious of the authority of the master, but never severe in its exercise—knowing that he is looked up to by every one, he should endeavor to be a model to all of true dignity, generous bearing, high-toned virtue and real piety. So shall he become entitled to respect, honor and reverence in passing through the chequered scenes of probation here, and qualify himself for that state of existence yet to be entered upon, but which has no end.

My friends—Permit me to conclude this address by returning thethanks of this Association to the Brethren of Blandford Lodge, to whose generosity we are indebted for the privilege of holding our present meeting in this house. Their institution, like ours, is founded in benevolence. True, they have met with persecution from some of the despotisms of the Old World; but they have received protection and encouragement from many of the free governments of the Earth! True, they number among their enemies Francis of Austria snd Ferdinand of Spain; but they recognise as members, the peerless Washington and the good La Fayette!—True, they have converted a Christian Church into a Masonic Temple; but it is still to be devoted to Charity, one of the essentials of Christianity, without which says St. Paul, all besides is as "*sounding brass and a tinkling cymbal.*"

Mr. Yancey having concluded his address, the meeting proceeded to transact the ordinary business of the Society, and adjourned, after making choice of the following officers for the current year:

Francis G. Yancey,	*President,*
Samuel White,	*Vice President,*
James Davidson,	*Secretary,*
Thos. Jordan,	*Treasurer.*
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